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CHRISTIAN FAITH AND LIFE

Continuing Bible Champion, Sermonizer, etc.

CONTENTS—JULY, 1939

EDITORIAL

Christian Faith and Life Again 177
The Firm Foundation of the Christian Revelation
—*Harry Rimmer, Sc. D., D.D.* 178
The Messianic Hope—*Herbert W. Magoun, Ph.D.* 187
A. Gordon MacLennan, D.D. 199
Is Christ the Center of Modern Christianity?
—*William M. Young, Sc.D., Ph.D., D.D.* 200
The World's Christian Fundamentals Association
—*William B. Riley, M.A., D.D., LL.D.* 202

Current Thought and Activity
—*Robert M. Kurtz, M.A.* 205

World Religious Digest 214

THE SANCTUARY

Overcoming the World
—*Clarence Edward Macartney, D.D.* 220
Love without Sight—*John H. Jowett, D.D.* 222
Gates of Mercy—*C. C. Albertson, D.D.* 222
A Call to Trial—*E. W. Caswell, D.D.* 223
A Remarkable Find—*Rev. John MaCartney* 223

CURRENT RELIGIOUS THOUGHT

Boston's Religious History
—*Harold John Ockenga, M.A., D.D.* 224
Summer School of Theology 233
Symbolism in Worship—*George Evans, D.D.* 234
The World in the Church
—*Roy Talmage Brumbaugh, D.D.* 238
Epistle to the Romans 242
Christianity *vs* False Education
C. H. Buchanan, D.D. 243
What is Death?—*Rev. J. J. Hunter* 247
Our Great Task of Happiness
—*D. E. Martin, B.A., Ph.D.* 251
What Manner of Man is This?
—*Rev. Robert Lloyd Roberts* 254
A Beautiful Testimony—*Dr. Howard A. Kelley* 256
Fear is Lack of Faith—*E. W. Caswell, D.D.* 257
Thoughts on Pentecost—*Rev. J. J. Hunter* 258

FOR YOUR SCRAP BOOK

Tennyson's Brook—The Important Thing—Epistle to the Romans—Slow to Wrath (242)—Salvation (246)—The Dog in Meeting (261)—American Mother in 1939 (262)—Hated but Saved (262)—Jesus Oneness with the Father (263)—Wall Street Speaks (263)—Friends Eternal (263)—Startling Statement (263)—Back to the Bible (263)—The Difference (264)—Security (264).

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Frank J. Boyer, Publisher.
Editorial and Executive Offices:
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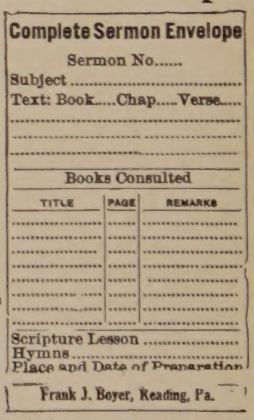
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Christian Faith and Life

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Volume 45 JULY, 1939 Number 3

EDITORIAL

Christian Faith and Life Again

AFTER some persuasion Mr. Boyer has consented to my taking our subscribers into my confidence and telling them what the true situation concerning our magazine is. He has, almost alone, paid the heavy deficits for years. To continue, looks discouraging. Unless we can find a way to boost our subscription list there is no warrant that it can continue. I am seeking your cooperation to find what can be done.

Will you tell me frankly what you think about the following questions? They are numbered and you can reply by number on a post card with only a few words. We hope we may have a reply from each one of our subscribers. My address is given below.

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Several friends have suggested that we should return to a Monthly, and utilize a size that is now becoming so popular—size of page, 5½x7¾ inches. We have given this suggestion much consideration.

We find that this reduced size—5½x7¾, containing 64 pages, and cover, and published monthly, would give our subscribers about 330,000 words—about 80,000 more words than our Quarterly—each year. Since each issue, 5½x7¾, contains about 27,500 words these 80,000 additional words would be equal to almost three issues of the Monthly magazine. Price of Monthly would remain same as now for Quarterly.

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Fraternally yours,

H. W. MAGOUN

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The Firm Foundation of the Christian Revelation

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FOR many centuries believing men and women have been content to rest their hope of salvation upon a set of documents commonly called the New Testament. The word "testament" or "covenant" is a familiar term in our legal parlance, and refers to a document known to laymen under the term of "will." The name derives from the fact that when the Lord Jesus Christ left this earth to share the throne of God in heaven, there to abide until the time of His return to inaugurate His millennial reign, He bequeathed to mankind, on certain conditions, the priceless gift of eternal life. Jesus Christ is the testator of salvation and those who accept the conditions of His last will and testament become the heirs of eternity.

It is an established principle of law that items of value bequeathed by a testator must be accepted on the terms of the testament, *or else all interest in them must be surrendered.* Honest Christians, who have ever been actuated by principles of honor and integrity, have so accepted the gift of God, which is eternal life, according to the clear demands of the last will and testament of His Son, Jesus Christ. There is, however, in our day a combined group of usurpers who would steal from the natural heirs the benefits of eternal life, and who denominate themselves "higher critics." They unite to scoff at such simplicity as is manifested by honest Christians who seek to obey the conditions set forth in the documents that guarantee us a spiritual possession. They deride the simplicity of our obedience to the record by the use of such terms as "child-like faith" and "ignorant credulity."

This group of men, by their own statement, set themselves "to investigate in scholarly fashion" the New Testament claims. It is not exactly clear just why these claims needed investigation. People who come with honesty of purpose to the perusal of those documents, and who yield their hearts in obedience to God Almighty by accepting the demands levied upon them by those writings, have ever been content with the result. Only those who reject the Lord Jesus Christ as the incarnation of God and the sufficient Savior of man have found it necessary to dispose of the demands of the New Testament, in order that they might themselves be justified in their infidelity.

For this reason this alleged scholarly investigation was begun under the prejudice of minds which had preconceived the untrustworthiness of the subject matter they were investigating. This fact, namely, that the investigation was conducted by men who were enemies of the faith, and who dealt arbitrarily, by their own rules, with the text of the Scripture, makes the result of these investigations even more remarkable. After generations of the most unscrupulous scrutiny the text still stands unimpaired! The methods used to deride and question the credibility of the evidences of Christianity in the New Testament can only be defined as vicious. Yet that text and those evidences emerge from this trial by combat with their armor undented and their position unshaken.

In the course of these studies we have been investigating the value and authority of these evidences under the clear demands of the legal code of our generation. In this investigation we have so far found the New Testament unimpeachable. To conclude our study of the text in the light of the law of evidence, we present the last legal demand that we shall study in this brief presentation. For the sake of emphasis we re-

peat the last cited law of evidence that we dealt with in the previous study.

> The credit due to the testimony of witnesses depends upon: firstly, their honesty; secondly, their ability; thirdly, their number and the consistency of their testimony; fourthly, the conformity of their testimony with experience; and fifthly, the coincidence of their testimony with collateral circumstances.

It is at once apparent to those who have studied the laws of evidence and are even casually acquainted with the tremendous body of information and fact contained in the pages of the New Testament, that a book could be written upon each of these five points. We shall, however, limit ourselves in the span of this present article to a brief consideration of this five-fold premise and bring our presentation to a speedy conclusion.

To one who enters for the first time into the question of the credibility of Christian evidence, it might not seem safe to try the apostles and their writings by these tests. May we remind the reader that we are not concerned in establishing a case that has no merit, value, nor historical standing. If it is possible to discredit the writing apostles by any honest, legal, and historical means, we shall be the first to cry, "Away with them!" If we have been deceived by the witnesses from whom we have inherited the New Testament text, we are of all men most miserable. If our faith in Christ is good for this life alone, we might as well have lived among any other false religious influence, as far as eternity is concerned. Therefore with boldness the Christian should face the issue and determine the credibility and value of his evidences before he trusts his eternal welfare upon their foundation.

As to the honesty of the writers who appear to testify for the life and work of Jesus Christ, it is only legal and just to remark that they are entitled to the benefit of an acknowledged human trait. This is, namely, that men are apt to speak truth when they have no prevailing motive or inducement to the contrary. In the eyes of the law this presumption is universal. It is legally applicable even to men who are objects of suspicion, or whose interests are best served by coloring their own testimony. Whatever a man states under oath on the witness stand is presumed to be fair, truthful, honest, and accurate, unless it can be shown by positive evidence to have been otherwise.

In the case of Hamilton versus the people, the question of a witness' reputation for truth and veracity was raised, and the issue of this trial turned upon the credibility of this witness. The questions as put to the impeaching and supporting witnesses related first to the reputation for truth and veracity of the assailed witness, and secondly, whether from that known reputation they would believe him under oath. In the course of this noted appeal it was decided and settled that a court is not bound to disregard a witness *entirely,* even if he falsifies in some matters! A witness, who for his own self interest may color his testimony in minor details, *may still be telling the truth as to the major fact upon which he gives evidence.*

Again, in the case of Holt versus Moulton it was sought to discredit a witness by proof of his general delinquency of character, but the court decided, "In attempting to impeach the character of a witness for veracity, the inquiries must be confined solely to his general reputation for truth." Under the rule by which we are proceeding, the honesty of a witness is *presumed,* and he is given the benefit of the doubt unless actual evidence can be advanced to show that he was untruthful in his statement of fact.

If this is true of the men of our day, how much more so does it apply to the writing apostles? In the first place, we defy any living person to prove by any legal or credible evidence that the writers of the New Testament were lacking in honesty of purpose or veracity of statement. In their voluminous writings they have never been convict-

ed of one single minor untruth. The amazing value of their record is enhanced and their honesty illuminated by the further fact that their testimony as given is contrary to all their own worldly interests. They appear before the court of the universe to testify that Christ died and rose from the dead, and that only through faith in Him can men find salvation.

The value of their testimony turns first of all upon their honesty. Therefore it is not out of order to note the fact that they persisted in this position without retraction in the face of the greatest and most forceful inducements to change their statements that ever bore upon mankind.

In the first place, there were heavy discouragements that darkened every hour of their living.

When they sought to convince men by their message and convert them to a new way of living, they saw their work undone by bitter and implacable enemies.

They suffered heart-break, in seeing a hell-bound generation turn away from the illumination that would have directed their path to heaven and eternal redemption.

In addition to this, they suffered the personal loss of their estate, their citizenship, and their family life.

Beggared to the point of destitution, separated from loved ones and home, for the sake of their witness, they became wanderers on the face of the earth.

Finally, upon them beat the most appalling terrors that the human mind can conceive. They were imperiled by day and night, on land or on sea. They suffered such agony as it is impossible to convey by the written word in body, in mind, and in spirit; and yet through it all they persisted in their unanimous evidence, *exactly as it first was given.*

In the name of human conscience and common sense, what inducement had these men to lie? In the eyes of the law the exact contrary is established, when we note the salient factors that are incorporated in their unanimous testimony. First, their Lord and Master, for Whose sake they bore all this, had recently perished as a malefactor under sentence of a public tribunal. They were not enlisted in the service of some popular Lord, whose power and popularity made their course easy. Instead, they served a Man Who had died a death of ignominy and shame, being condemned by the highest court of His day. Their case is exactly parallel with the hypothetical one of some modern group who should attempt to convert America to accept as God and Saviour a murderer who had perished in the electric chair. Certainly, there was no inducement for these men to so color their narrative and twist their testimony as to erect this kind of a Saviour for their generation.

In the second place, the teachings of their Lord and Master sought to overthrow the religions of the world. In announcing the basic premises of their revelation they erected against themselves a barrier of hatred and opposition from every fanatical group of idolatry that the ancient world knew. Every powerful cult and every group of constituted priests, from those of Israel to the servants of Diana of the Ephesians, formed a solid phalanx to persecute and slay these men. If these men were false witnesses, they were so feeble-minded as to have deserved incarceration in a home for the mentally incompetent, for their record consisted of falsehood.

In the third place, they faced the opposition of the laws of every country of their generation. Not only the general laws of Rome, and the accepted code of Israel, were against the apostles; but special laws were passed making it a matter of public duty to harm and even slay these witnesses to the Gospel of the Son of God. Men do not customarily face this kind of united opposition in the defense of that which they know to be false.

Finally, the most subtle but perhaps the most powerful factor against the probability of their falsehood, is found in the fact that "the fashion of the world" was against them. It is impossible to over-emphasize the power that is resident in current thought and mass psychology. It is a bold man indeed who goes against the current of common assertion or fashion of the thinking of his day. Well might we ask, "What inducement had these witnesses to deceive?" If they persisted in the testimony they had erected, their reward could only be contempt, opposition, reviling, persecution, stripes, imprisonment, torment, and a cruel and painful death. It is a matter of history that this is just the reward that they received. They died on wooden crosses, they were torn asunder by wild beasts, they were sawed into fragments and murdered by every fiendish and diabolical means of pain that degenerate intelligence could conceive. Yet as each of them perished thus miserably, the survivors redoubled their efforts and persisted.

No military annals contain a record of such heroism and manhood.

In case these witnesses had been mistaken at the beginning of their efforts, every human motive would have led them to review the evidence and to hope for an excuse to confess error and so save their lives. Therefore from the standpoint of conduct, of historical record, of human psychology, and the presumption of law, their honesty is unquestionable. Please remember that these were very ordinary men. They were not super-men in any sense of the word. Born of women, with flesh as tender as yours, equally susceptible to pain and subject to fear and discouragement, human beings from the ordinary humble walks of laboring life, achieved heights of heroism that the world had never seen before and has not witnessed since.

They were *good* men.

They had no desire to deceive and defraud humanity in the testimony that they gave.

As we read their writings it becomes increasingly apparent that these are *holy words* indeed.

Well might men call them the "Holy Scriptures" and the "Holy Bible," even if God's Spirit had not been the Author of the contents of this book. Bad men do not invent such doctrines as are found in the New Testament. Liars and deceivers, false witnesses whose dishonesty of purpose is apparent, are not instructing men in the forsaking of falsehood and pleading for a life of honesty and honor. Bad men are not calling others to repentance for sins done in the flesh. Men of no honesty and repute are not preaching self-denial, abhorrence of sin, self-sacrifice, and a forsaking of the world. A standard of perfect purity of living, such as is erected in the New Testament, could not be set up by men who were themselves sinful and unclean. Bad men are not risking their lives to proclaim the certainty of judgment and hell for the wicked, and offering a means of salvation to those who will accept and receive. It becomes strikingly apparent, then, that infidelity's last refuge, which charged the apostles with being deceivers and false witnesses, is utterly demolished by the facts in the case.

They were good witnesses.

Under the law of the credibility of a witness, they are entitled to absolute acceptance as to their lightest word, if their honesty is established by their conduct and their teachings.

Their case is equally strong when we come to the second demand concerning the credit due to a witness. That is their ability. In a certain sense, we have already covered this item in part when we presented the background, the training, the source of the material, and the natural skill of these witnesses. In fact, in point of law it would be enough to show that they were eye-witnesses to the events concerning which they have written. If men who were alive, and

took an active and leading part in the stirring events of the New Testament drama, are not able witnesses, who in all history can qualify under the meaning of that term?

There is no need, however, for discussion or argument here, for the law of evidence establishes in unquestionable terms what is meant by the ability of a witness. To establish upon a firm basis the credit due to the apostles on the score of their ability to testify, we here cite that law:

> Legally the ability of a witness depends upon (1) the opportunity which he has had for observing the facts, (2) the accuracy of his powers of discerning, (3) and the faithfulness of his memory in retaining the facts once observed and by him known.

Concerning the opportunity that the apostles had for observing the facts of which they write, they certainly stand in an enviable position. No amount of theoretical disputation springing out of the opinions of modern learning can set aside the simple and sincere statement, "I was there." Therefore, presuming that they were of average intelligence, the case is complete for the records inscribed by the New Testament writers, and is final against those who today would dispute their authority.

The question of the accuracy of the powers of discerning are also dealt with in law in many interesting cases which are a matter of record. As an illustration, in the case of Bell versus Rinner, the question presented by the record was whether "the credibility of a competent witness may be impeached by general evidence that the witness is not possessed of ordinary intelligence or powers of mind." The decision of the court in this matter was rather startling in the eyes of the laity. The final statement made when judgment was rendered, is that "neither the veracity nor credit of a witness is necessarily impeached by proving that he is possessed of a weak intellect." Although it is possible that such a person may be imposed upon by a crafty party, or his observations may be less accurate and his memory less reliable than those of a person of strong powers of mind, he may still be legally credible *as touching a partcular incident to which he was a party* or of which *he was an eye-witness!* The court decided it would not only be unfair in practice but would be entirely impracticable to permit the parties on the trial of a case to go into general proof as to the strength of the mental capacity of the several witnesses. If the credibility of a witness is to be credited in proportion to his strength of intellect, the collateral issues involved in every dispute before the court would become so numerous that the main objective of the trial would be lost sight of. Therefore a person who was present during the process of the transaction of a fact or an event may testify to what he saw and witnessed on that occasion, and his testimony must be accepted as credible because of his opportunity for observing the facts.

In the case of Thayer versus Boyle, evidence of immorality in the conduct of a witness was excluded on the grounds that "evidence to impeach the witness must be given directly as touching his veracity concerning the fact at issue." There is, therefore, a distinction between the mode of attacking the general credit of a witness and his credit in the particular cause.

Even further, in the case of Evans versus Hettrich, it was held incompetent to prove for the purpose of attacking the credibility of a witness, that he is subject to fits of derangement, if he is sane at the time of giving his testimony. Then the strength of the apostles' authority is enhanced by every appeal to the cold logic of the legal demands of modern court process. It has never been argued or successfully charged that the apostles were of less than average intelligence. Conceding them the minimum normal supply of mental competence which is the average of humanity, they have final authority in matter of the Christian witness.

As to the faithfulness of their memory in retaining the facts once observed and by them known, it might be well to cite the case of Goodwin versus Goodwin. The decision in this case was so important in the face of our inquiry that we cite it in the exact words of the court:

> No authority has been produced to justify, and we know of no practice to sanction, the introduction of testimony *not to impeach the veracity* . . . but the *memory* of the witness.

Therefore the entire argument of higher criticism, which is by them presumed to be one of their strongest points, namely, that "the lapse of time between the events of the life of Jesus and the original inscription of those events by the apostles was so great as to weaken their memory of those events," would be at once ruled out in any honest and honorable court. If men of questionable mental capacity are acceptable witnesses as touching a fact which they had opportunity for observing; and if the faithfulness of their memory is not questionable in the presentation of that fact, there is no manner or method by which the record of the New Testament can be upset in our day.

Incidentally, since we are honest and bold enough to submit the apostles to these demands of the law of evidence, why not challenge the modern critic to prove his qualifications under this threefold demand?

What opportunity has the modern critic had for observing the facts?

None whatever!

What is the accuracy of the powers of the modern critic of discerning these facts? None whatever!

Since the natural man understandeth not the things of the Spirit of God, and since only those possessed by the Holy Spirit can correctly interpret the statements of the Spirit, there is no unsaved man who is an acceptable witness concerning the facts and effects of Christianity!

As to the faithfulness of a modern critic in retaining the memory of the facts of the life, death, and resurrection of Jesus Christ, it is too silly to inquire. The law says that the faithfulness of the memory must be concerning events *once observed and by the witnesses known.* The only proper designation and distinctive phrase in the English language to properly denote the crassness of the higher critical contentions, is the good old blunt Anglo-Saxon word, "blatant." The farther we go into this inquiry, the more profoundly manifest is the credibility of the apostles and the discredit of their enemies!

The third demand of the law is also satisfactorily met. This deals with the number of witnesses and the consistency of their testimony. The requisite number was established by Israel's law —"Out of the mouth of two or three witnesses shall every word be established." In the case that we present for the accuracy of the Christian revelation, we have *seven* competent, qualified witnesses. In addition to the four Gospel narrators, Paul the Apostle has given us a lengthy and weighty record of the events of those days. Accompanying him as writing apostles are Peter, James and Jude. We could then produce, according to the law's demand, a satisfactory number of witnesses.

When we come to the question of the consistency of their testimony we are on firm ground indeed. We do not mean that there is an undeviating element of rehearsed unanimity in the record, for this would cast suspicion concerning the collusion of the witnesses upon their united story. When seven men tell the same tale in strict verbal agreement, the suspicion of the court is justifiably aroused. There are, however, in the records given by these seven qualified eye-witnesses, sufficient minor discrepancies to show that there has been no collusion in the production of their testimony.

Concerning the consistency of that testimony, however, it is enough to note that without such collusion the records of these seven men agree in more than

two thousand separate details and particulars. According to the law of probability the possibility of accidental coincidence of seven men agreeing without deviation on two thousand details in an unplanned presentation of fact, equals one to infinity. But if concert, agreement, and collusion among the witnesses is excluded, then no cause exists or remains for their consistency and unanimity, but to accept the reality of the fact. This every honest investigator must do.

We come, then, to the fourth demand, the conformity of their testimony with experience. It is here that their strength and power are manifested as most positive and conclusive. It is rather childish to hear men who pride themselves upon their learning, objecting in these modern times to the record of certain miracles in the Scripture. Of course the only rebuttal that the modern critic can advance is the statement that these miracles "are contrary to natural law." Once again we cite a fact of legal procedure that upsets this position of the critic and makes his protest of no avail.

> But the law cannot permit clear and unimpeachable evidence to be set aside on the basis that it does not coincide with the *lack of experience* of the objector.

As an illustration of the meaning of that clause we might advance the acceptable illustration that if seven men testified they *had* seen a lion in the back alleys of a city, their word would carry more weight in court than that of seven hundred men who testified that they *had not* seen one! All the writers of the New Testament record the fact that they had seen miracles performed by God Almighty when He walked the earth in the days of His flesh.

It is childish ignorance for the critic to reply, "I never saw a miracle." God is not walking the earth in the form of human flesh in these days, as He did in that time of history wherewith the apostles deal. We may argue legally and logically from the facts in the record that if Jesus Christ were here now, men *would* see miracles even as they observed them in the days of His visitation. Therefore we are restricted in our evidence to that which is germane to the times and events which are under inquiry.

We once heard of a man who said at a banquet in an eastern city that he did not believe in foreign missions. He stated that he had been in India seven months and never saw a missionary.

A quiet little man arose at the end of the table and said, "What were you doing in India?"

The speaker replied, "I was hunting tigers."

The questioner then said, "I was a missionary in India twenty years, and I never saw a tiger!" It seems apparent that men see what they are looking for, provided the thing is there to be seen.

However, to come back to the point at issue, the conformity of the testimony of the Gospel narrators with the experience of their day is the point in fact.

That conformity is most positive and conclusive.

In the miracles recorded by the apostles, first of all the facts were plain.

They were also intelligible.

Further, they transpired in public view.

Finally, they were such as no person of ordinary intelligence would be likely to mistake.

Here, for instance, is the case of a lame man. The man was known to the entire population of the little town of which he was a citizen. The older ones had seen him grow from childhood with withered limbs and useless feet. In the sight of competent, sane, qualified witnesses who knew the background of this afflicted man, Jesus Christ healed the victim of this nameless disease and enabled him to walk and leap and run. Here, then, is the record of a miracle that transpired in public before competent witnesses who were intelligent. It dealt with a matter concerning which no sane person could possibly be mistaken.

The same thing is true of the healing of the blind, and also of the feeding of the thousands with the multiplied loaves and fishes. We are dealing now with facts known to all of the local community for years where these events transpired. If, then, the experience of that generation finds the record of the apostles to be in conformity with the positive and conclusive observations of men who were then alive to see these things done, there is no present way of upsetting the record of that generation. Any impeachment of the credibility of the evidence that touches the miracles of the New Testament text legally, must have sprung out of the generation that witnessed the event. In fact, though the critic has not awakened to the situation, he is too late by almost two thousand years to question the issue, unless he has produced new evidence, which is certainly wanting to this present hour. Before we leave this point, may we introduce a quotation from Greenleaf that is pertinent and germane:

> A miracle is improbable when we perceive no sufficient cause in reference to His creatures why the Deity should vary His modes of operation; it ceases to be so when such cause is assigned.

For the purpose of establishing the supernatural nature and deity of His Son, Who is our Lord Jesus Christ, the Heavenly Father varied His mode of operation. This premise causes a miracle to be probable, according to this master of law.

There remains, then, only the coincidence of these witnesses with contemporary and collateral facts and circumstances. It is sufficient under this clause to establish the fact that the general trend and movement of the narrative as written by the apostles, coincides with the contemporary history of the times and era in which they live. Let not the reader be deceived by the generalities and broad statements of modern criticism. It is an indisputable certainty that no single historical error has ever been found in the writings of the New Testament text. The life work of the great apologist, Sir William Ramsay, is in itself sufficient to erect a basis of credibility in point of contemporary history, that time will never be able to set aside. After forty years of excavation and research in Asia Minor, the eminent Dr. Ramsay became established in the eyes of the archaeological world as the supreme authority on the history of the apostolic era. In his latest book, "The Trustworthiness of the New Testament in the Light of Recent Discovery" Sir William Ramsay has established and demonstrated historical infallibility for the writers of the New Testament text.

When we come to collateral circumstances, however, we re-enter a field of legal phraseology which may require some definition.

> The test of whether a fact inquired of in cross-examination is collateral is this: Would the examining party be entitled to prove it as part of his case contending to establish his plea?

We will take, as instance, the account given in the Gospels of the conversion of Matthew Levi. It is recounted that after Matthew had forsaken his somewhat nefarious calling and had become a disciple of the Lord Jesus, he gave a feast at his home and called together those who had been his fellow publicans. Thus he sought to bring them in touch with a higher and better way of living.

This, then, is collateral evidence of the conversion of Matthew. The proper inquiry now becomes one of motive, circumstance, and general experience. The question really is, "Would a converted man naturally so do?" The whole weight and burden of Christian history bears upon this action of Matthew. Indeed, one of the characteristics of Christianity is the fact that a man who has found Christ as a Saviour is never satisfied until he has introduced the Lord to his intimate circle of friends. It may be safely said that an alleged conversion that does not result in a desire to win others to the same happiness in life that Christianity imparts, is highly questionable, and we may doubt its reality.

In recounting the miracles of healing, the collateral facts would concern themselves with the knowledge of the populace concerning the past history of the person healed from the specific sickness, and their satisfaction with the reality of the cure alleged. As an instance, is it reasonable to suppose that the family and friends of a certain blind man could be sure that he was unable to see before the miracle of healing? Then, following his cure by Jesus Christ, the collateral evidence would be as to whether they noted a change in his physical condition, and could testify as to his ability to discern objects with the physical eye. In plain words, the collateral facts and circumstances that are correlated into the general account of the Gospel narrative are almost innumerable. There are something over five thousand collateral details that cluster about the entire New Testament record. It is a stupendous crushing argument for the credibility of the text as we possess it today, *that no single collateral fact or circumstance has ever collapsed under the crushing scrutiny of critical inspection.*

Well indeed did the Apostle Peter, himself an eye-witness of these events, express his own wonder over the miracle of Holy Scripture by crying out, "We have also a word of prophecy made more sure."

Almighty God never intended that the power and authority of His revelation should depend upon any set of rules or body of wisdom erected by fallible humanity. However, if God Almighty is and was the Author of Holy Writ, it is natural to presume that He Himself would be careful to maintain that revelation and writing in such a form as would harmonize with the demands of intelligence when men search it from the standpoint of evidence. There is no book of ancient philosophy, no cosmogony or set of human documents from far antiquity, that can meet the rigid and stern demands erected by the procedure of our modern courts and the acknowledged laws of evidence. But again, the child of God, who has accepted the Scriptures in simple faith in the Heavenly Father, is justified in his position by an inquiry into the stability of the Christian evidence.

Let the reader decide for himself once and for all whether he will accept and act upon the accredited, authorized, established testimony of eye-witnesses and therein find everlasting life; or follow the will-of-the-wisp of human critical learning to perish in the swamps of despair and partake of death eternal.

To guide you in that decision, allow us to remind you again that every writer of the New Testament text has confirmed his testimony by a sacred and solemn affidavit.

Paul the Apostle, as he takes the witness stand, solemnly raises his hand to the Deity and says, "Before God I lie not." In Gal. 1:11,12 he uses the strongest terms possible in his day when he says, "I certify (guarantee or take affidavit) you" ...

James identified and accredited himself by calling upon the person of the Godhead, and establishing himself as a servant of God and Jesus Christ. Peter, in both of his epistles, appeals to the triune God as the authority for his boldness in setting forth the facts concerning the Lord Jesus.

So also Jude identifies himself as a member of the family of Christ, and calls upon God the Heavenly Father to witness to his veracity in his opening salutation.

These things told to you by competent witnesses and established by a very sacred oath, were written that you might believe and have everlasting life in Jesus Christ's Name.

Conceding that you are competent, of average intelligence, qualified to reason to a sane conclusion, we are bold to suggest that if you will simply read the Gospel narrative, your own interest and desire will impel you to act thereon and receive the Lord Jesus Christ as your personal Savior from sin.—*H. R.*

The Messianic Hope

The Virgin Birth

IT is midnight and a lone astrologer is studying the stars. He is a priest, or magus, and an Iranian, a man of Persia, or, more likely, of Media, and likewise a man of great influence. As he gazes at the western sky, he beholds a brilliant star that is new to him. He consults his books and his charts, but can find no hint of its meaning. Meanwhile, two other priests like himself have been scanning the heavens and have discovered the same star. They, too, wonder what it can mean. Not being able to decide that questiion, each comes to the same conclusion. On the morrow they will consult the wisest of the magi.

The wisest of the magi is the lone astrologer, and on the morrow he has two visitors. By chance they arrive at about the same time, and each relates his experience. No conclusion having been arrived at, they decide to test the matter when darkness returns and thus determine whether they saw a real star or only the appearance of one.

When the sun sets, it becomes dark rapidly, because they are far enough to the south to have a brief twilight. All three then look for the star, and all three find it. That means another conference, and the two repair to the home of the wisest of the magi. For some time they gaze at the star in silence, and then the youngest of them says, "Strange it surely is that the star should be so low and so far away in the west. Methinks it is as far distant as Palestine."

"Palestine," mused his companion, "was it not from Palestine that our Hebrew servants were obtained, when Shalmaneser made his great campaign in the west?" "It was," answered his host, "and I remember that in my youth an aged Hebrew told me many things about his people. He mentioned a seer by the name of Isaiah, who foretold the advent of one who should possess 'the spirit of wisdom and understanding.'" After thinking for a moment, he added: "Yea, and there was another seer, whom he called Jeremiah, who said similar things; but what he said had reference to a king."

The youngest now spoke with eagerness: "I remember the words of a Hebrew servant in my father's house, who made mention of a disreputable seer named Balaam. It seems that he was sent for to curse Israel, but was unable to do so. Instead he said, against his inclination, 'There shall step forth a star out of Jacob, and a sceptre shall rise out of Israel.' That meaneth a king, and mayhap this star pointeth to him."

The others slowly nodded, and then the older one remarked: "It cometh back to me that the Hebrew told me yet more about the seer named Isaiah; for he said that he prophesied the birth of some one, mayhap a king, who was to be called Immanuel. Moreover, he affirmed that this person was to be born of a holy maid, a virgin. Could it have been that our great Zarathustra referred to him in the fifteenth chapter of the Zamyâd Yast, when he mentioned the Savior Saoshyant, who was to destroy sin and evil and renew the earth and make men immortal?"

Their host now spoke with authority: "Nebuchadnezzar, the great king at Babylon, had at his court a mighty Hebrew named Daniel. He interpreted dreams and foretold events, and he said that seventy weeks had been decreed to finish transgression and make an end of sin and bring in everlasting righteousness. He also said something about an anointed one, who would mayhap be a king, and he told when the seventy weeks would begin. He must have had reference to the decree of the great Cyrus; but if he did so, it is about time for the king to be born. The star must be his."

Convinced that they have the solution at last, the three then raise the question, What ought we to do about this? After much discussion, they all agree that the proper thing for them is to do honor to so great a personage as this one must be, and they proceed to make ready for that event. One collects gold, another obtains frankincense, and the third secures myrrh. When all is ready they mount their camels and proceed on their way.

While nothing positive is known of what preceded the journey of the three wise men, something of the sort depicted above must have occurred; for when the star had led them to Palestine and they had arrived at Jerusalem, they immediately asked: "Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him." (The English translation should have been glossed to read, "we saw his star *while* in the east"; for it would then have accorded with the facts.)

Herod was disturbed, and so was all Jerusalem. He therefore gathered all the chief priests and scribes and asked them where the "Anointed-one" should be born. They answered by quoting in a condensed form the words of the prophet Micah. What he actually said was this:

> But thou, Beth-lehem Ephrathah, Which art little to be among the thousands of Judah, Out of thee shall one come forth unto Me that is to be ruler in Israel: Whose goings forth are from of old, from ancient days. . . . And he shall stand, and shall feed his flock in the strength of the LORD, In the majesty of the name of the LORD his God; And they shall abide, for then shall he be great unto the ends of the earth.

Still more alarmed, Herod now called the three wise men aside and asked of them exactly when the star appeared. He then told them to bring him word so that he, too, might go and worship him; but worship was anything except his purpose in obtaining this knowledge.

The magi proceed on their way, and it is reported that when they paused at a well to obtain water, one beheld the star reflected from its depths so that they knew their journey to be at an end. They find Jesus and worship Him, offering Him gifts. Nor do they hasten their departure; for they are warned of God in a dream not to return to Herod, and that must mean that they spent a night or two in Bethlehem before they departed by another way, thus avoiding Jerusalem.

What sort of men were these? and what was their religion? The only sure answer to the first question is that they were magi and therefore either Medes or Persians and followers of Zoroaster. Names have been given them; but those names (Kaspar, Melchior, and Balthasar) are not authentic and, are therefore, not reliable. That they believed in Astrology is practically certain, and it is also fairly certain that the Jews believed that a star would announce the birth of the "Anointed-one" because of certain expressions in their literature, such as the prophecy of Balaam in Numbers (24:17):

> There shall step forth a star out of Jacob. And a sceptre shall rise out of Israel, And shall smite through the corners of Moab, and break down all the sons of Seth.

To a western mind, this might not mean very much; but to an oriental it would mean all sorts of things, in fact, almost anything that he thought it ought to mean. To the magi, it would be highly significant, and it was probably a potent influence in causing the three to make their journey.

For some reason all through the East expectation that a great ruler was to arise at about that time, was high, and that expectation pointed to Judah, as the people, and Judea as the place. The Jews, moreover, seem to have imagined that power for themselves and the destruction of the Roman yoke was the thing referred to by the prophecy: but Tacitus assumes in his History (v. 13) that the rule of Vespasian was what was meant, including Titus. He seems to have obtained his idea from Joseph-

us (Wars, VI.v.4), who so interpreted "an ambiguous oracle that was found also in their sacred writings." He states that this oracle encouraged them to persist and engage in a struggle involving their doom. He himself had no delusions as to the meaning of events at that time.

As to the religion of the magi, much more is known than is known of the individuals. In many ways it resembled the religion of the Hindus, who were a kindred people. The religious books of India show traces of an original primitive monotheism, and those of the Iranians show clearly a dualism that is similar. In India polytheism finally destroyed the early faith, and in Iran polytheism had its day and its advocates; but dualism was really triumphant in the end.

The language of the Rig-Veda is akin to that of the *gāthās* (hymns) of the Zend-Avesta, and many of the gods in their polytheistic systems are similar, their names being really the same. The Persian god Verethraghna is merely a development from the Hindu god Agni Vṛtrahan, the word Agni having been lost and the appellative ("spook-killer") having been exalted into a proper name very much as *messiah* was. The identification with Indra is wholly wrong; for Indra was a purely Hindu development due to the hurricanes that attend the summer monsoons. He was the "Driver," at first, but later became a "spook-killer," "Slayer-of-Sky-dragon."

Each religion had a triad of lightning gods. Apam Napāt was the same in both, referring to the distant descending bolt sometimes called chain lightning, and his epithets fit that sort of lightning perfectly. He was the "tall and shining lord." The lightning of the clouds puzzled them, and not knowing just what to call it, they gave it the name Trita Āptya, or in Avestan, Thraêtaona Athwya, *i. e.*, "Third of the waters," the waters being those that came down as rain. Agni, "agile-one," was the lightning that strikes and sets fire to things, and from its name we get Latin *ignis*, fire. In Avestan this lightning was called Ātar; but the term must have been an Indo-Iranian one, since we still have in Sanskrit the words, *athar-van*, a "fire-priest," and Atharva-Veda, or "Knowledge-of-fire-ceremonial." The sacred fire in Avestan was called Ātar as well as the lightning, so that it was originally, like Agni, the fire that came down from the sky.

The original Avestan religion was apparently the dualism now recognized as Persian. There were two creative spirits of practically equal power. One, Ahurā-Mazdāh (Ormazd), was benevolent, the champion of all goodness. The other, the Druj, Angra-Mainyu (Ahriman), was the enemy, the champion of all evil. In the end Ahurā-Mazdāh was to triumph; but the struggle was to be long and fierce. Every precaution had to be taken to escape the power and wiles of the Druj.

Man was created by Ahurā-Mazdāh; but he was left free and could therefore be influenced by Angra-Mainyu. The warfare of the two divinities had as its objective the possession of the souls of men. Their good deeds and their evil ones were all recorded, and a balance was finally struck to see what the fate of each would be in the next world. Since men were ignorant and blind, Zoroaster was commissioned to teach them how to live.

Such was the religion of the magi, and such is the religion of the Parsis of India. They do not use tobacco, they pray for the dead, they have no beggars and no poverty, and they are of the highest type of men. They practice what they preach and sometimes contribute to Christian missions, because they see missionaries helping the poor to better themselves by improved ways of doing things.

When the magi had departed, Joseph himself was warned to flee into Egypt, and he obeyed promptly. After a time Herod realized that he had been outwitted by the wise men, and his fury

knew no bounds. In his wrath he ordered all male children in Bethlehem that were two years old or less to be put to death. He had taken pains to find out just how long it was since the star appeared, and he acted accordingly. Temporary stars are known to occur, and this one was of that nature. The well where its reflection was seen is still pointed out in Bethlehem, so it is reported.

Why did Herod include children up to two years? Because his inquiries led him to think that the child might be that old. As a matter of fact, a little thinking will convince any one that he was merely playing safe. It was no small undertaking for those men to make such a journey. The distance they had to travel approximated at the least fourteen hundred miles; for they had to avoid the desert that lay between their home and Palestine, and all their traveling had to be done with camels.

As they had to have provisions and supplies of some sort, there must have been loaded camels as well as camels to ride, and a loaded camel is not credited with more that two and a half miles per hour, which would not mean more than about twenty miles a day on the average. There would be delays of one sort and another, so that the tiresome miles would not be a matter of seventy or eighty days but of several months.

To this must be added the time spent in deliberation and in preparation in the slow eastern fashion, so that a year or more had probably passed when they at last entered Palestine. They had to make inquiries as to the best way to take at each stage of the journey, and they had to make allowance for bad weather and other sources of delay. Having found out about all such things, Herod felt that the only safe method for him to take was to include all male children up to two years of age.

Finally, Matthew's account agrees with these conclusions. When the wise men entered the house they saw a "young child" or little boy, not an infant. On the other hand, Luke testifies that the shepherds were told of an infant, and they found an "infant" as was indicated, lying in a manger. It was not an infant that was taken into Egypt but a young child something over a year old. And it was such a child that the magi worshipped. All our art is accordingly wrong, since it depicts an infant in a manger, although Matthew says distinctly that the wise men came into a house, not into a stable or an inn. The Greek leaves no room for doubt about that.

The magi were justified in worshipping the "little boy"; for in Him the Messianic hope was centered and fulfilled. And Micah was right in assigning his birth to Bethlehem, although his prophecy must be placed approximately between 722 and 701 B.C. It was during his lifetime that Israel was carried into captivity, and Judah was in such straits that he announced its destruction also (3:12 and 4:10); but he foretold a restoration of some sort in the words (5:2),

> Then the residue of his brethren shall return with the children of Israel.

He lived and prophesied in the reign of Hezekiah (Jer. 26:18); but he himself says (1:1) that he also labored under Jotham and Ahaz. (Micah 5:2 is usually 5:3.)

His reference to the Messiah as one born in Bethlehem was evidently understood correctly by the chief priests and scribes consulted by Herod; but the idea of a king who would bring power and dominion to Israel was so entrenched in the minds of the people that they could not or would not admit that Jesus was the person referred to by the prophet. Nevertheless, on Palm Sunday they called to mind the prophecy of Zechariah (9:9):

> Rejoice greatly, O daughter of Zion, Shout, O daughter of Jerusalem; Behold, thy king cometh unto thee, He is triumphant, and victorious, Lowly, and riding upon an ass, Even upon a colt the foal of an ass.

They obeyed the injunction and imagined that the miracle-worker would use

his marvelous power to throw off the Roman yoke and make them supreme. He made no move to do so, and that is why they shouted "Crucify him!"

They were by this time incapable of understanding what the Messianic hope really was; and yet they had plain teachings regarding the Messiah. Thus, Isaiah wrote (40:1-5):

Comfort ye, comfort ye My people, Saith your God. Bid Jerusalem take heart, And proclaim unto her, That her time of service is accomplished, That her guilt is paid off; That she hath received of the Lord's hand Double for all her sins. Hark! one calleth: "Clear ye in the wilderness the way of the LORD, Make plain in the desert A highway for our God. Every valley shall be lifted up, And every mountain and hill shall be made low; And the rugged shall be made level, And the rough places a plain; And the glory of the Lord shall be revealed, And all flesh shall see it together; For the mouth of the LORD hath spoken it."

Then, a little further along (42:1-4) he says:

Behold My servant, whom I uphold; Mine elect, in whom My soul delighteth; I have put My spirit upon him, He shall make the right to go forth to the nations. He shall not cry, nor lift up, Nor cause his voice to be heard in the street. A bruised reed shall he not break, And the dimly burning wick shall he not quench; He shall make the right to go forth according to the truth. He shall not fail nor be crushed, Till he have set the right in the earth; And the isles shall wait for his teaching.

It is certainly strange that the magi had a more accurate idea of what the Messianic hope really was than the more favored Jews. Their Saviour Saoshyant was to abolish sin and evil, and he was to have two forerunners instead of one. This is made plain in *The Sacred Books of the East* (Vol. *V. p.* 144 and vol. *XXIII. pp.* 306-7), in which his mission is also set forth distinctly in a few words. He was to abolish sin and all evil, to renew the earth, and to make men immortal, as already intimated.

At the end of his fifty-second chapter (vs. 13-15), just before the fifty-third chapter quoted in full above, Isaiah has:

Behold, My servant shall prosper, He shall be exalted and lifted up, and shall be very high. According as many were appalled at thee—So marred was his visage unlike that of a man, And his form unlike that of the sons of men—So shall he startle many nations, Kings shall shut their mouths because of him; For that which had not been told them shall they see, And that which they had not heard shall they perceive.

Other significant passages there are, such as (11:10):

And it shall come to pass in that day, That the root of Jesse, that standeth for an ensign of the peoples, Unto him shall the nations seek; And his resting-place shall be glorious. (Again, he says (60:3): And nations shall walk at thy light, And kings at the brightness of thy rising. (Then there is the passage quoted by Jesus himself (61:1 f.): The spirit of the LORD GOD is upon me; Because the LORD hath anointed me To bring good tidings unto the humble; He hath sent me to bind up the broken-hearted, To proclaim liberty to the captives, And the opening of the eyes to them that are bound; To proclaim the year of the Lord's good pleasure.

It is no wonder that the Jewish rabbis fear Isaiah. The application to our LORD is inevitable as soon as the story of his life is known. No excuse was left to those who refused to receive Him, and every effort was made to help all Hebrews to see and understand. They had gone far astray, had even offered up their sons and daughters to heathen gods, and had caused the prophets to wonder what God really wanted; for we find Micah saying (6:6-8):

"Wherewith shall I come before the LORD, And bow myself before God on high? Shall I come before Him with burnt-offerings, With calves of a year old? Will the LORD be pleased with thousands of rams, With ten thousands of rivers of oil? Shall I give my first-born for my transgression, The fruit of my body for the sin of my soul?" It hath been told thee, O man, what is good, And what the LORD doth require of thee: Only to do justly, and to love mercy, and to walk humbly with thy God.

They were cured of idolatry in Babylon, and their sufferings after the rebuilding of the city and temple had ended their heathen tendencies; but they were still obsessed with the idea of power and dominion for themselves; they were unable to conceive of a spiritual kingdom as the one that was to be founded.

The situation was complicated by

their inability or unwillingness to believe in a virgin birth. They certainly knew the story; for Matthew did everything possible to make them acquainted with it. If we fail to understand Hebrew idioms taken over into the Septuagint and from there transferred to the new Testament, that is our misfortune. Matthew's information is explicit and unmistakable.

Thus, if the original Greek is followed instead of the English rendering, he says (1:16): "Jacob begat Joseph the husband of Mary, from whom was begotten Jesus the so-called Christ." The verb is the same in both clauses, and it should be translated in the same way. Still following the Greek, we find him saying (1:18):

> Of our Jesus Christ, furthermore, the generation was in this way. His mother, Mary, having been betrothed to Joseph, sooner than *they were able* to have intercourse she was found having *a child* in *her womb* from *the* Holy Ghost. (The glosses in italics are necessary, if we keep the exact Greek meaning.)

Matthew goes on to say that Joseph, "being a righteous man," thought of putting Mary away, but did not want to make a public example of her and so planned to do it privately. In a dream he was warned not to do so and was informed of the truth. He obeyed, and Matthew *explains* that all this happened to fulfill the prophecy (Is. 8:14):

> Behold, the virgin shall be with child, and shall bring forth a son, And they shall call his name Immanuel. (This is the approved rendering.)

Matthew's final testimony on this matter is that Joseph "took unto him his wife; and knew her not till she had brought forth a son," to whom he gave the name Jesus. This idiom is a common one in Hebrew, and its meaning is beyond question. Mary was never a wife to Joseph until after the birth of Jesus. Joseph, therefore, was not even an accessory after the fact in the generation of Jesus.

Some contend that the Hebrew word rendered "virgin" means merely an unmarried girl. Matthew did not so understand it. If he had, he might have used some other Greek word (there are two or three that mean maiden) in place of the one he did use, and that fact is significant. He understood the Hebrew expression as we understand it. Mary was a virgin.

Luke deals with the matter in a different way; but, as already intimated, he has been misunderstood in one particular. What he actually means (3:23) is this, "being, as the custom was, a Son of Joseph, the-one *who was a Son* of Heli, the-one *who was a Son* of Matthat," etc. To assume that the definite articles belong to the names that follow them, is to blunder. They are used as substitutes for Son, precisely as Luke uses an article in some other places, and for any one who knows Greek it is sufficient to call attention to the fact. Each one is in apposition to the noun that precedes it. With a proper name the definite article really means either possession or "the one and only," "the well-known." Neither fits here.

The misunderstood verb is a denominative from the noun meaning "custom" or "law." It must therefore mean something that is customary. The noun appears at the end of Deutero-nomy, the second *"giving of the* law." The phrase used by Luke is also idiomatic, meaning "as the custom was." Of that there is not the slightest doubt. Having falsely inserted a "the" in the English translation, the translators missed the point altogether.

The verb means "to suppose," even if it is so translated nine times in the New Testament. It may mean "to think of as a customary thing" or, as we say, think a lot of, and it may mean "to think as a customary thing," which amounts to saying "to believe."

The laborers who had worked all day did not suppose that they would receive extra pay; they were sure that they would. The parents of Jesus felt sure that He was in the company somewhere. Moses was sure (Acts 7:25) that his brethren would understand. The mob

from Antioch and Iconium were sure that Paul was dead after they had stoned him. The jailer was so sure that the prisoners had escaped that he was about to commit suicide. The Jews at Jerusalem were sure that Paul had brought Trophimus into the temple, thus defiling it with an Ephesian. The revisions have (I Cor. 7:26): "I (Paul) think therefore," etc.; but the meaning is still, I feel sure, or believe. Finally, Paul says (I Tim. 6:5) of men of a corrupt mind, "believing that godliness is a way of gain." Phlegmatic people suppose, while intense people, like the Jews, believe.

Luke makes Mary say (1:34): "How shall this be, seeing I know not a man?" The idiom, as before, is Hebrew; but the meaning is beyond question. She was still a virgin and so affirmed. The answer of the angel is likewise clear:

> The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee; wherefore also the holy thing which is begotten shall be called the Son of God.

This, however, is not all; for the text of John 1:13 is certainly corrupt, as is made evident by the testimony of three of the church fathers,—Tertullian, writing about 209 A. D., Irenaeus, writing as early as 180 A. D., and Justin Martyr, writing about 135 A. D. As our oldest manuscripts are not dated before about 331 A. D., these church fathers carry us back something like two centuries beyond all our extant codices. All three testify that the relative should be in the singular number.

This fact is fairly well known, and leading textual critics admit that the church fathers are right. Let us take a look at the Greek for ourselves. As it stands ten words are found between the relative and its antecedent. The Greek, however, always keeps the relative near its antecedent. In fact, it keeps it so near that occasionally the relative takes the same case. Although that is plainly a blunder, it occurs, and it probably occurred here. When an early scribe saw it he knew that it was wrong and changed it. What did he do? The Greek reads, "the-ones believing into (on) the name of him," with the relative next in order. It would thus be in the genitve case. The case that would look most like it would be the nominative plural, and to that the scribe changed it. For the rest, he simply added *-san* at the end, and the present reading was produced.

The Greek does not say "of blood," but "of bloods" (plural). And it does not say "of man," but "of a husband"; for the word used cannot mean a human being but must mean a man as distinguished from a woman. Moreover, it is translated "husband" in Matthew (I: 16, 19). It is the proper Greek word for husband. The Vulgate translates it correctly with a Latin word that has the same limitations. And the verb means was begotten.

What, then, did John actually write? Approximately this,

> the-ones believing on the name of him, who was begotten, not of bloods (two human parents), nor of the will of the flesh (carnal desire), nor of the will of a husband, but of God. And the Word *thus* became flesh, and dwelt among us.

The connection is now what it should be; but as the text stands there is no connection between verse 13 and verse 14. John therefore testifies in the most positive way to the virgin birth. Was his testimony purposely altered by some scribe who was a follower of Arius? All of his disciples had unitarian leanings, and they would defend the change as some did.

It is stoutly affiirmed in some quarters that Paul did not know of or believe in the virgin birth; but his own words refute that assertion. At the beginning of Romans he states that he was called to be an apostle, "separated unto the gospel of God, which he promised afore through his prophets . . . concerning his Son." The last two words must mean, the Son of God. The rest must be transfused. Translation is impossible. The meaning is this, So far as his flesh was concerned, Jesus was born of the seed of

David, but so far as his spirit was concerned, *a spirit whose chief characteristic was* holiness, he was marked-out-by-bounds as *the* Son of God in power, *as a result of* a resurrection of (from) corpses. That may mean His own resurrection or that of others whom He raised. It is even possible to include both meanings.

The italicized words simply indicate that the genitive of characteristic has its proper meaning. It always refers to the chief characteristic of the thing or person involved. Paul's final phrase, "Jesus Christ our Lord," if put into Hebrew would become, Jesus Messiah our Jehovah; for the Greek word used here for Lord appears in the Septuagint as the translation of the Hebrew term for Jehovah.

If Paul did not know of the virgin birth, he never could have said:

> For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, *did and* condemned sin in the flesh.

The words, "his own Son" (Greek, "the of himself son"), have no meaning apart from a virgin birth. Paul therefore added his testimony to that of John and the other two.

If any one now questions the statement that no Jew ever supposed that Jesus was the son of Joseph, let him explain why He is referred to in the old editions of the Talmud as Ben-Stada (son of a harlot) and in the *Toldoth Jeshu* as a *mamzer w' ben ha-niddah* (bastard and son of the separated, *i. e.* the sitting apart, or unclean, woman).

There is not a shred of evidence that any one in his day supposed that Jesus was the son of Joseph; but there is plenty of evidence that He was regarded as an illegitimate child. It follows that the story of his miraculous birth was known but not believed, and that Matthew sought to put a stop to the slander by what he says in his opening chapters. That slander was the worst thing that a Jew could think of to say against any one, and that fact explains the position of the *Toldoth Jeshu.*

That Jesus did miracles was so well known and attested that this scurrilous document actually exaggerates them, although it was written at some time in the middle ages, and was intended to discredit Him utterly. It says that He took a dismembered skeleton, clothed it with flesh, and so made a living man out of it, after He had arranged the bones in their proper order! It also states that He cured lepers. In comparison with the *Toldoth Jeshu,* the *testimonium* of Josephus seems both simple and natural. He had promised to tell all, omitting nothing. He did, but made this item as brief as possible.

That side of the matter is persistently ignored, as the atmosphere of his day is also. Men in those times were receptive toward miracles, and Josephus was no exception. Moreover, it must not be forgotten that a vast amount of meaning has been read into the word Christ in the centuries that have intervened between his day and ours. Modern scholars have been sadly remiss in their neglect of historical perspective. It is vital.

When Jesus selected the twelve, not one of them had the slightest idea that He was the promised Messiah. He was a forceful teacher, and He spoke as one having authority. That was enough to satisfy disciples in those days. As the twelve watched Him, their wonder grew; but none of them connected Him with the Messianic hope. They still had an idea that the Messiah was to be an earthly king, and they did not understand his words when He told them that the kingdom of God was within them.

Even when Peter made his remarkable confession that He was the Son of God, none of them really understood it. His miracles indicated some such thing, and they so interpreted the matter. It is doubtful whether they ever associated Jesus with the Messianic hope while He was alive.

The notion that any of them made

records of what they saw and heard in the company of Jesus is, with a single exception, a rank anachronism based on modern practices and modern limitations. A remark made by Papias covers the one exception. It is quoted by Eusebius in his Ecclesiastical History (III. 39): "Matthew, accordingly, in a Hebrew dialect wrote out his oracular-sayings, and each one interpreted them as he was able." The Hebrew dialect must have been Aramaic, and the sayings were probably some that Matthew did not understand and therefore wrote out for others to study and explain if they were able.

The Greek original writing cannot possibly mean a gospel, and Eusebius has something to say about the gospel of Matthew (3:24):

> For Matthew, having first preached to Hebrews, when about to go to others also, having committed to writing in the tongue of his native land the gospel according to himself, satisfied them. . . .

Again, he quotes Irenaeus (V.8) as saying: "Matthew, then, among the Hebrews, in their own peculiar dialect, produced a writing also of *the* gospel." The natural meaning of these two citations is this: Matthew produced a gospel for his people, when he was about to go to the Jews of the Dispersion, in the language that was their vernacular. That would mean the tongue used in Galilee. It was a peculiar Greek containing Hebrew or Aramaic idioms. He did this to satisfy them about his departure.

The word rendered Hebrews is the same in both quotations; but Crusé renders the first as meaning "in Hebrew," an impossible translation. No one but the doctors of the Law knew that language, and the Greek word for "in Hebrew" is in the singular number, while this word is a dative plural. Matthew wrote his gospel in Greek for Galilean Jews, and Greek was the official language of the entire Levant. It was the business tongue of Galilee and was so familiar that Jesus regularly quoted the Septuagint, which was the Greek version of the Old Testament. That fact is well known.

Quotations were made from memory, and they are still made from memory by Jewish teachers except in formal gatherings. A Hebrew friend of mine could quote two thirds of the Old Testament in Hebrew when he was but fourteen years old, and he thought nothing of doing so. In the olden time of the early centuries, men remembered things *verbatim*, and that fact is a refutation of any attempt to differentiate portions of the Scriptures by the styles used. Styles in the modern sense did not exist.

No written documents were ever consulted in writing the four gospels. In those days, men's note-books were their brains. In fact, modern orientals tend to remember everything as first stated, even if it is in English. Their difficulty is *not* to remember it in that form. Teachers in missionary colleges have trouble with that very characteristic.

It was into that sort of a world that Jesus was born and grew up. How little even the apostles understood Him can be seen from the fact that Peter, in spite of his confession (Mt. 16:16), was ready to give up all and go back to his work. The Greek (Jo. 21:3) really means, "I am quitting to go back to fishing." The others felt the same way and said that they would go with him. They thought that the crucifixion ended it all; whereas it was really the beginning. No immediate understanding came to them; for it was years before they grasped the true meaning of the Messianic hope. When they did, they had to try to explain it to their fellow Jews, and Matthew had to write out his version of the life of Jesus. As he had been a publican's helper, he had to know Greek well, because his accounts and reports had to be kept in the official tongue. He was therefore especially well fitted to write a gospel for his people and to write it in Greek. Aramaic would never have done. New wine burst old skin bottles in those days, and new ones were imperative for that reason. Old ones

would not do. Aramaic was an old bottle, figuratively speaking, and the gospel was new wine.

Just here a digression is necessary. It has long been supposed that Luke's Gospel contains the genealogy of Mary, while Matthew's contains that of Joseph. The exact opposite is true. Jesus had to have a legal father, and He had to be enrolled in that father's line. Consequently, Luke's genealogy must be that of Joseph. It cannot possibly be that of Mary. Furthermore, Luke was a Greek, not a Hebrew, and he would deal with the matter from a Greek point of view.

On the other hand, Matthew was a Hebrew, and he would see things from a Jewish standpoint. The Messiah had to be in the royal line, a Son of David. His genealogy would therefore have to be that of the heads of families who constituted the royal line. Nothing else would do, if Jesus was to be classed as a Son of David. Matthew knew that and acted accordingly. He gives the royal line.

There is said to be still current a tradition among the Jews that Mary was in the royal line while Joseph was not, and that is given as the reason why Mary was the one who went into the temple after Jesus. Her rank enabled her to do so, and that explains the strange anomaly of her doing the thing she did, when women held such a subordinate place in a Jewish family. It was not her place to go after the boy; but as her son and in the royal line He could enter the sacred precincts and talk with the doctors of the Law, as He did.

A further tradition has it that his answer to his mother was taken as blasphemous, and it is further said that one of the men raised his hand to smite Him; but his mother said, "He is not yet of age, smite me." As the tradition is in keeping with Jewish ideas, it may be based on actual happenings. Otherwise, Mary's part in the event is altogether strange.

As to the statement that Jacob begat Joseph, a plain legal fiction is involved. When Joseph married Mary, she would be reckoned as a daughter of Heli, because she had been incorporated into the family of Heli. But her father could adopt Joseph as his legal heir and begotten son in case he had no sons or so desired, and the legal fiction was the same in effect as that which governed the rank of Zerubbabel. He was called the begotten son of Shealtiel, begotten through his younger brother, Pedaiah.

Again, if Mary was in the royal line, as she had to be, she must have been the daughter of Jacob, whom Matthew places in that line. He makes Jechoniah beget Shealtiel, another legal fiction, since Jechoniah had no sons (that was to be his curse, as already explained). He also makes Shealtiel beget Zerubbabel, the son of Pedaiah, his younger brother, still another legal fiction. Luke states (3:27) that Shealtiel was the son of Neri, and that implies a levirate marriage, as indicated above, and another legal fiction. The statement that Jacob begat Joseph is therefore of no consequence whatever in the problem.

If Mary was his daughter, as she must have been, Luke is right in saying that Joseph was the son of Heli; but, as Heli was the younger brother of Jacob in all probability, Joseph and Mary were cousins, and Jacob could claim Joseph as his begotten son, begotten through his younger brother, by the legal fiction already involved several times in the genealogy.

It will now be possible to understand Matthew's strange statement in regard to Mary and Jesus. Being a woman, Mary could not count, although she was the one in the royal line, not Joseph. A proxy was thus a necessity, and her husband, her cousin, was available, since he could be reckoned as her father's begotten son. He was a proxy and nothing more. He did not count as an actual parent in the royal line, while Mary did, and it was through her alone that Jesus could be called a Son of David.

That is the true inwardness of Matthew's curious remark. He believed firmly in the virgin birth, and he did his best to convince the Jews that Jesus was so born in accordance with the prophetic revelations in the Old Testament. The evidence was plain enough; but they had no desire for any such kingdom as a spiritual Messiah would set up, and they therefore refused to accept Jesus as a fulfilment of the Messianic hope.

Having rejected the virgin birth, they had only the bastardy story to explain how Jesus came into the world. They could not deny his blameless character. His miracles stood unchallenged. His wisdom was uncanny. He had no weak spot apart from the doubt about his birth. That offered his foes a point of attack, and they made the most of it.

The Talmudic references to Him are along that line. For the most part they are so obscure that a Gentile would get no meaning from them. As a matter of fact, they are so scurrilous that the Jews themselves have repudiated them, and they have not appeared in any edition of the Talmud since the year 1644 A.D. They are all available in English or German; for they have been collected and published three or four times.

Doubt of the virgin birth has always been common. The story is unique in the literature of the world. In other so-called virgin births, the male element (semen) is generously supplied, as a rule, by some god or hero, unless the New Testament story has been utilized as a model. (The Buddhists tried to outdo it and made an absurd situation.) The Zend-Avesta alone has anything approaching it, and even that is fantastic.

The gospel story had to have an origin, and it must be either true or false. If it is true, all the rest of the account is made clear. If it is false, some one must have made it up, and that some one had to have a motive. Who could have done it, and what possible motive can be thought of? To that, there is but one answer. Mary was the only person who was so involved in the matter that she could have had a motive—to cover up her shame. No other reasonable motive can be thought of.

But if any such explanation is accepted, how can the blameless character of Jesus be accounted for? Could such a brazen liar, as Mary would have to be, bear, by any possibility, such a son as Jesus was? The thing is simply preposterous; and yet no other solution that will stand any sort of scrutiny will be found for a compelling motive. There had to be one, if the story is not true, and there had to be some one able to think it up and then convince Luke, a professional physician, of its truth.

Furthermore, the claims of Jesus himself must be reckoned with. The Jews understood Him to claim equality with God. Even the references in the Talmud indicate that fact. When He said: "Before Abraham was born, I am," He used the Greek form of the verb that signifies existence. In short, He claimed to be the I Am of the Old Testament, in effect, and the Jews so understood Him.

He appealed to his miracles more than once; for John states (10:38) that He said, "though ye believe not me, believe the works"; and again (14:11) that He said, "believe me for the very works' sake." Likewise (15:24), "If I had not done among them the works which none other did, they had not had sin." This last statement attributes sin to the Jews because they did not receive the miracles of Christ as evidence of his Messianic mission. The miracles were the signs of his divinity, his credentials to a disbelieving world.

If He had done no miracles, there would have been nothing to differentiate Him from other great religious teachers. He could then have been classed with Buddha and Mahomet and Confucius and Zoroaster; but the signs that He did forbid any such classification. He stands alone and supreme in the religious history of the world. He was no human leader. He was more

than that, a god-man, God manifest in the flesh.

His estimate of himself was necessarily either true or false. If it was true, He could have been nothing short of the promised Messiah, in very truth the Son of God. On the other hand, if it was not true, He becomes of necessity the most tremendous and the most audacious fraud in the history of mankind; for, otherwise, He would have to be so unbelievably insane as to imagine himself the equal of God.

Not a trace or suggestion of insanity can be found anywhere in the story of his life. His whole career was one long self-denial for the good of others. His wisdom surpassed that of the greatest of earth's philosophers. His life never has been and never can be duplicated.

His was indeed a spirit whose chief characteristic was holiness, a spirit which showed an indwelling of the fulness (completeness, perfection) of the Godhead bodily. It was apparent in everything that He did. No mere man ever did or ever can attain to such a height as that. Jesus, however, did attain to it, and He compelled even his foes to bear witness to his sinlessness, since they were reduced to the expedient of slandering his birth as the only means of discrediting Him.

This they did with a venom seldom equaled; but once let the Jews realize the truth and accept Him as their long awaited Messiah, and the Messianic hope will be fulfilled in a way that will amaze mankind. Race prejudice will vanish. Brotherly love will prevail among men. And there will be peace upon earth, because all men will begin to see the beauties of our Savior and the ugliness of their own selfish lives.

If you hesitate to believe in the virgin birth because of the mystery of it, that is no excuse. You believe in your own life, but it is a mystery that passes comprehension. You believe in your own ears, but hearing is a mystery that no man can explain. You believe in your own eyes, but sight is a mystery that baffles the keenest intellect. You believe in your own digestion, but that, too, is a mystery, and no one will ever understand how your different foods are all converted into blood and then utilized for skin in one place and bone in another with never a mistake. Until you can account for these mysteries, you have no excuse for refusing to accept the mystery of the virgin birth. When you accept it, nothing else matters. You are at peace with God.

A single item remains which no one seems ever to think of; namely, the age of Mary when Jesus was born. How old a person was she? What was the custom in those days in the matter of betrothals and marriages? Mary was betrothed to Joseph, who appears to have been much older than she was, but she was not yet married to him. Why not? Was there any reason for delay?

No positive evidence is available in the matter; but certain things are known that may help to settle the question as to why she did not become a wife to Joseph until after the birth of Jesus. The first of these is the fact that girls were betrothed at an early age, as they still are in parts of Europe. When a friend of mine was thirteen years old, his father said to him that he had selected a wife for him and mentioned the girl. The boy demurred and was sent off to America in consequence. The girl was in all probability a few years younger, possibly eleven or twelve years old.

When all the possibilities are considered, the chances are that Mary was no older than that when she was betrothed to Joseph; but the marriage would not take place until she reached the age of puberty. The change in Jewish girls is even now abrupt and spectacular, and the probabilities are that Mary was made to conceive as soon as she was capable of doing so. That would mean that she was not more than thirteen or fourteen years old when Jesus was born. Such an event, however, was nothing unusual in those days. We for-

get that our modern laws have put a stop to such early marriages, and that our ideas on the subject are not ancient ones.

If the above surmise is correct, the whole situation is clear. Joseph had his betrothed maiden with him waiting for her to reach the age when she could fulfil the duties of a wife, and it suddenly appeared as though she had already done so with another man. Joseph then thought of a private divorce but was reassured and decided to marry Mary after all. She had not been unfaithful but had been chosen by God himself to be the mother of a child that was to bless the whole world. In short, she was the last link in the fulfilment of the Messianic hope and the mother of the Messiah.

Now, remembering that the story of the virgin birth must be either true or false and that if it is false it had to be made up by some one, and also that that some one had to have a motive and that Mary was the only one who could have had a motive, what chance is there that a maiden of her tender years could have been so astute as to concoct a history so amazing and so hard for rationalists to accept? Furthermore, if it was not true, how did she manage to convince Luke (he probably interviewed her while he was in Jerusalem waiting for Paul) of its truth so effectively that he wrote as he did in his Gospel? Dodging is useless. The story is true.—*H. W. M.*

The government's indifference to religion must not be allowed to become opposition to religion.—*Nicholas Murray Butler.*

A. Gordon MacLennan, D.D.

WITH this issue we welcome to these pages our new Associate Editor, Dr. A. Gordon MacLennan. Our new fellow-editor is Pastor of the great Shadyside United Presbyterian Church in Pittsburgh, Pennsylvania.

The Canadian province of Nova Scotia has made many contributions to the man power and genius of America, particularly in the realm of our religious life. Not the least of these adopted sons who have brought honor and credit to their foster land, is this brilliant minister of the Gospel, Dr. A. Gordon MacLennan.

For a great many years he was prominent in the foremost ranks of the Presbyterian Church in the U. S. A. He was well known as the pastor of the famous Wanamaker Church in Philadelphia. Having, from the beginning of his ministry, been one of the stalwarts in the ranks of the living heroes who battled for conservative Christianity, Dr. MacLennan had a large part in the councils of the General Assembly.

Later transferring his services to our great sister denomination, he became and has since been pastor of the Shadyside United Presbyterian Church.

As Associate Editor Dr. MacLennan will have charge of the Library Table department and will conduct the book reviews, and he will also aid with editorials, for CHRISTIAN FAITH AND LIFE from this issue on. We bless God that He has raised up for the aid of our magazine such an eminent scholar and we pray that Dr. MacLennan's contributions may be a source of blessing to our great family of readers.

From one of our Old Subscribers: I am now retired but I feel I must still have CHRISTIAN FAITH AND LIFE come to my study. I think it is a tower of strength and encouragement to all who want to keep in line with God's revelation to man.—*Dr. F.*

I have taken your splendid magazine from the beginning, and I regard it as the greatest and ablest magazine I know anything about.—*Rev. J. H. C.*

It not only sustains the hungry soul but perpetuates a healthy growth.—*Rev. G. R. R.*

Is Christ the Center of Modern Christianity?

VISITING three groups in a theological school one day, each professedly studying different subjects, each group was found talking about the Virgin Birth of Christ, and all denying it. It seems hard to find a recent graduate from a theological seminary who is absolutely sure in his statements about the birth of Christ, his atoning death, his resurrection, and his coming in majesty to judge the world.

Talking with two missionaries from a foreign field, one of them expressed the idea that Christians in America are talking too much about theological questions and caring too little about sending the gospel to the world, and the question was asked, "What shall our missionaries teach?" Shall we send out missionaries who have no clear cut convictions about Christ and his teachings? Perhaps it is hard for missionaries who have been away from our country for years to realize that large numbers of ministers and college professors are rejecting the Diety of Christ who redeemed them and the efficacy of the blood that bought them.

Dr. P. T. Forsythe some years ago said: "The modern 'liberal' assault upon Christianity is the most serious since the Church's first great struggle with Gnosticism." The Church has come to an epochal point in her history. Shall it continue in the faith held through the centuries, or shall it abandon that faith?

Henceforth shall we proclaim that which the prophets said of Him, all that his apostles said of him, and all that he said of himself? Or shall we esteem him *primus inter pares*, first among his peers; a good and great man, a moralist, a healer? Many modern writers seem to take delight in throwing him flowers, giving him compliments, but, like Judas, betraying him with a kiss.

"Liberalism," A "New Infidelity"

Some people speak of liberalism as a new infidelity, but who has discovered anything new about it? Even while Christ was still on earth, there were those who called him Beelzebub (Matt. 10:25), and even hinted at his mysterious birth, suggesting the later teaching of Celsus, when they said, "We were not born of fornication" (John 8:41).

In the early days of the Christian Church there arose a radical party of Ebionites. who denied the miraculous birth of Christ from a virgin. They rejected the first two chapters of the gospel by Matthew, and used whatwas called the Gospel of the Hebrews, a gospel in the Aramaic dialect, which bore a near resemblance to the Gospel by Matthew.

When the Jews were discussing and questioning who Jesus was, he asked his disciples. "But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock will I build my church; and the gates of hell shall not prevail against it "(Matt. 16:14-18).

This statement has held true through the centuries; whenever Christendom has forsaken the faith in Diety of Christ, it has failed. In the days of the Wesleys, Humanism came near overthrowing Christianity, but John Wesley and his colleagues called the nation back to the Divine Sovereignty of Christ in the human heart; then the life of the nation was restored and modern evangelization was ushered in.

We have seen an outstanding example of an attempt to overthrow the doctrine of the Deity of Christ. Germany had culture, and seats where critical theology was taught, that gave up the belief in the Diety of Christ. The imperialism of Christ was transferred to human shoulders. The result was the downfall of the empire, and one of the most cruel and aggressive wars in history. And what do we see to-day in Germany? Has not a dictator usurped authority over the church and over the preaching of the word of God?

The Preexistence of Christ

Christ taught his own preexistence as he prayed: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5).

T. J. McCrossan in his book says, "The Bible: Its Christ and Modernism, 'Paul teaches clearly that God was the father of Christ's physical nature.'" In Gal. 4:4, he says: "When the fulness of time was come, God sent forth His Son, made of a woman (*ek gunaikos*-out of a woman)" There is nothing said of a human father.

Note, Paul declares that Christ lived before he came to this earth to be born of a woman, for his assertion is, "God sent forth His Son." The Son was already in existence. In Col. 1:17 Paul expresses the same truth when he says: "And He (Christ) is before all things (He existed before any material thing was created), and by Him all things consist (or stand together)."

Paul believed the statement made by Isaiah 9:6: "For unto us a child is born, unto us a Son is given: and His name shall be called Wonderful, Counseller, the Mighty God," etc. We quote McCrossan further: "In Acts 20:28, Paul speaks of: 'The Church of God, which He (God) purchased with His own blood (*dia tou idiou haimatos*—with his very own blood).'"

Now how could God have purchased His Church with His very own blood (God being a Spirit), unless He was the father of Christ's physical nature, and so responsible for the blood that flowed in His veins? This is the only possible explanation of Paul's words in Acts 20:28. In spite of these clear statements, Modernists are so ignorant of their Bibles, that they all assert, "Paul knew nothing of the virgin birth."

The Reason for Such Denials of Facts

It may be asked, Why this deadly attack on the doctrine of the Virgin Birth, the Diety of Christ, the Atonement, and the Resurrection? They are probably due to the ideas propounded by evolutionists, and by naturalistic philosophy, which repudiates the supernatural. To maintain such doctrines, the supernatural must be gotten rid of at any cost. God must either be shut out of his universe, or else shut in behind its laws.

When men have decided that there can be no supernatural, of course, there could be no virgin birth, no risen and ascended Christ, no hope of his return, and the Bible cannot be a divinely given revelation; salvation cannot be by miraculous regeneration; and religious education and personal morals must replace the great Christian truth of justification by faith. Naturalistic philosophy makes all this necessary, but these teachings are neither founded in science nor scholarship. The natural heart of man is proud and self-sufficient. Man would rather be his own saviour than to repent of sin, confess it, and forsake it.

Why the Slump Spiritually and Materially?

How can the church prosper unless we honor Christ and the Holy Spirit? Jesus said to the Jews, "Ye do dishonour me" (John 8:49). Some of those Jews accused Jesus of having a devil; some thought he was a bastard; some

thought he was an ordinary man; doubtless some Jews thought he was a prophet. But they did not receive him as the Son of God. How much they were like many of our church members to-day.

If then, we dishonor Jesus, how can we honor the Holy Spirit? The Holy Spirit testifies of Jesus, for He said: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me" (Jn. 15:26).

Is it not because so many preachers and people are setting such a low estimate upon Jesus Christ and thus dishonoring him that there is so little of the Holy Spirit manifested in the Church.

When Jesus went into his own town, they said, "Is not this the carpenter's son?" (Matt. 13:55). "And he did not many mighty works there because of their unbelief" (Matt. 13:58).

Is it not true that our attitude toward Jesus Christ is hindering the whole work of the church? Is it not highly necessary that the whole church turn from its errors in Christology, and believe the statements made concerning Him in the Old and New Testament, and receive Him, for " as many as received Him, to them gave He power to become the sons of God, even to them that believe on his name" (John 1:12). —*W. M. Y.*

If one will preserve each issue of this magazine, that one, in a few years, will be in possession of a library of the very cream of religious literature.—*Dr. M.*

Each year deepens the convinction that as Spiritual passion declines a magazine like C. F. & L. should continue.—*A. H. W.*

It is invaluable to me; informative, thought-provoking, stimulating to faith and inspiring to service. Its logic, set in a spirit of kindly and earnest Christian appeal, is compelling.—*Rev. A. W. C.*

Tennyson's Brook

IN the year 1877 a very licentious man, married a licentious woman. From that union there were 1900 descendants. Of these, 771 were criminals, 250 were arrested and tried for various crimes; 60 were thieves and 60 spent 120 years in prison; 39 were convicted of murder, 40 of the women were known to have a social disease; only 10 of that great number ever learned trades and they learned them in prison. The entire descendants spent 1300 years in prison, costing the State of New York $2,700,000 to prosecute them, maintain them in prison and in the poor house. That is what two people in marriage did for the United States.

Now for the contrast let us refer to the Edwards' family. Mr. Edwards, a godly man, married a beautiful, godly woman; a son was born who turned out to be a godly man. That son came to America and later became a lawyer and his son became a minister upon whom Harvard conferred two degrees in one day. This last mentioned was Jonathan Edwards who was president of Princeton University. When the Edwards' investigation stopped, the number of descendants totaled 1344. Of this number 295 were college graduates, 13 college professors, 65 college presidents, 186 ministers of the Gospel, 101 were lawyers, 86 were State Senators and three were Congressmen, 30 judges, and one Vice President of the United States; there were 75 laymen and Sunday school officers. In the entire record of the Edwards' family none were ever arrested or tried for crime. That is what two godly people can do for the world.—*The Thought Loom.*

I never prayed sincerely and earnestly for anything, but it came; at some time, no matter how distant a day, in some shape, probably the least I should have devised, it came.—*Adoniram Judson.*

The World's Christian Fundamentals Association

THE Federal Council of Churches of Christ in America is mainly the organization of modernists designed expressly to be a medium of propaganda for their new theological conceptions commonly known as the *social gospel.*

The rise, character and influence of this modernistic movement were presented somewhat fully under the theme *The False Front of the Federal Council.* Those who look into the history of the World's Christian Fundamentals Association will find that it not only rose shortly after the creation of the Federal Council but was forced into being by that movement.

We need not now go into the history of the Fundamentals Association further than to say it originated in Philadelphia just twenty years ago in perhaps the most largely attended convention of Christians that has characterized America in a half century—some 6000 persons coming together from different parts of the world, representing all the States and a number of Continents.

From the first this Fundamentals Association deliberately decided to be honest in its dealings with men. It never made any pretense of representing all the churches, all the denominations, or any considerable proportion of them. Its leaders knew that we did not represent the modernist minister and his willing followers. That being sure, we could not conscientiously go to the different denominations and ask them for a financial grant on the ground that we represented their entire constituency.

Fundamentalism dared to trust its future to its known friends; and, we are glad to announce while its income has been very much smaller than that received from the denominational treasuries by the Federal Council, its annual and semi-annual meetings have been very much larger in attendance, and its influence upon the whole far more wholesome. It has not become the subject of Congressional investigation, and under no circumstances has it been charged with disloyalty either to Christ or country. It has commanded the respect of the most thoughtful and conscientious of American critics and they have given it sufficient support so that a tremendous work has been done and a sanitary influence exerted.

Our character, like the character of a genuine silver dollar, has been utilized often by pretenders; or, as money-changers are accustomed to call them—counterfeiters. There are Papers published under the name "Fundamentalist" for which the Fundamentalist Movement has no fellowship whatever and no responsibility. Some of such magazines are merely using our cloak to cover character and conduct that the World's Christian Fundamentals Association could not approve.

There are also certain extraneous movements in the religious world that have with us in common perhaps one thing—they do perhaps at least believe the Bible—but they have interpretations of the Scripture that are not at all in harmony with our simple acceptance of the Word of God; and by their claims of being also fundamentalist they have brought a certain disrespect to the World Movement.

However, when we strike a pewter dollar we have no thought of putting away the silver one; and those people who think that the word Fundamentalism should be changed because these racketeers in religion, in some cases, and extremists in others, have taken on the name, should be able to reason more clearly, namely, that if the name Fun-

damentalism was not valuable they would not have cloaked themselves with it.

Dr. Paul W. Rood, President of the World's Christian Fundamentals Association—and now in the field in its behalf—is doing a great and glorious work, and is making ready for great Conventions of the Association in Los Angeles in late June, and in the annual meeting at San Francisco in early July.

Recently a Minneapolis citizen, who had every opportunity to observe upon the work of the Secretary, left in his Will a splendid Grant of money to the World's Christian Fundamentals Association; and the meeting of Board members held recently in Minneapolis will make this Grant count for the Cause of Christ.

There is an increasing interest throughout the country in the World's Christian Fundamentals Association because the country is beginning to awaken to the fact that it perhaps has the largest following of any of the interdenominational organizations, and also to the additional circumstances that it is as loyal to the Constitutional Government of the United States as it is to Christ Himself. Fascism, Nazism and Communism have no friends among the fundamentalists. They stand foursquare for our historic democracy.—*W. B. R.*

The Climax of Absurdity

WE are told that the scientists have observed some disheartening and alarming trends in our international life and are going to make some valuable scientific suggestions as to how to rescue the human race from the jungle. This much we will instantly admit—the race needs rescuing!

But "scientific suggestions" to that end are the climax of absurdity. There is only one power that can rescue the fast deteriorating race of mankind, and that power is the power of the crucified and resurrected Son of God. "Social Security" is impotent! "Collective Bargaining" will not do the trick! Social Welfare work is as effective as a porous plaster on a carcinoma. "Scientific Suggestions" would rescue fallen mankind about as fully as the running patter of the end man in the minstrel show.

Cannot these great men of the earth see the handwriting on the wall? There is only one way out of the dilemma of the nations. Jesus is "The Way, the Truth, and the Life." *The Resurrected Carpenter of Nazareth is the world's only hope.—Grace and Truth.*

A revelation of Christ by the Spirit to our souls must precede our being filled by Christ with the Spirit.—*D. W. Whittle.*

I love my church, and preach her doctrine in all good conscience; therefore the plain, clearcut doctrine found in C. F. & L. appeals to me.—*Y.*

I must cancel some magazine subscriptions on account of ill health; but I cannot give up Christian Faith and Life.—*Rev. T. Q. M.*

One of the best magazines to reach my desk and I want you to know I greatly appreciate it.—*Rev. J. H. D.*

The most valuable periodical coming into my home.—*Rev. C. L. R.*

My brother and I enjoy C. F. & L. very much and always wait eagerly for each issue to arrive.—*H. H. W.*

It is the finest magazine of which I have knowledge.—*Gen. M. M.*

Current Thought and Activity

WE NEED NOT WORRY about the future of Christianity. Our business is to accept and obey its teachings ourselves and to spread the Gospel. *The Moslem World* has quoted this tribute of a Mohammedan to Christianity, which is of special significance just now:

I can definitely say that Christianity is stronger than it has ever been in history. I am surprised at the number of people, both pagan and otherwise, who feel that Christian ethics constitute the only answer to the present world chaos. We Moslems have a secret feeling that the collapse of the present world order is the greatest verdict in favor of Christianity for world civilization is still largely pagan. It is the pagan elements in your civilization that are working havoc.

AN EXCHANGE EMPHASIZES the fact that the suffering Chinese need the encouragement from those working to help the refugees as much as they need the food provided for them. It also quotes a Chinese business man as saying of the missionaries:

What they have done in staying by to serve the people will do more good for Christianity in China than ten years of preaching.

A POOR OLD SAINT who had long been suffering for his honesty was addressing a young people's prayer meeting and suddenly exclaimed, "My young friends, it costs something to be a Christian; mind that." The doctors tell us that we must relax; but in the moral struggles of the Christian life the opposite is the rule—we cannot afford to relax. Dr. G. Campbell Morgan shows why this is so:

With the new life there has come a new consciousness of evil and a new sensitiveness in its presence. The holier a man is, the more acutely conscious he is of temptation. The stronger a man is in all his moral fiber, the more does temptation appeal to him. It is not the weak man who feels the real force of temptation, for he yields resistlessly to it. It is not the impure man who suffers under temptation, for his moral fibers are no longer sensitive. The man whose spirit is dominated by the Holy Spirit . . . feels the full force and pain of temptation.

LIBERAL THEOLOGIANS—preachers, professors, and writers—are at last showing some signs of realizing the results of their propaganda, though they do not openly acknowledge any change of attitude. The Editor of the *Christian Century Pulpit* said only a few months ago:

The weakness of Western Protestantism lies in its failure to impart its lore—its Bible, its history, its liturgy, its hymnology, its theology, its structural ideas—to its children. The result is that we now have a generation which when we preach the Gospel hardly knows what we are talking about.

HAVE YOU EVER MADE IT CLEAR to your parishioners, your Church School classes, and other hearers and inquirers just what a Christian prayer really is? There seems to be a general notion that prayer for some reasonable object is simply a kind of blank check which the believer fills out and presents. Every Christian should have it impressed upon him that it is an infinitely greater thing than that, as this word of Andrew Murray plainly shows:

It is a token of our fellowship with the Father and the Son in heaven, of their delight in us, and our having been admitted and having had a voice in that wondrous interchange of love in which the Father and the Son hold counsel, and decide the daily guidance of the children on earth. To a soul abiding in Christ,

that longs for manifestations of His love, and that understands to take an answer to prayer in its true spiritual value, as a response from the throne to all its utterance of love and trust, the joy which it brings is truly unutterable."

THE GENERAL STATE of the Sunday School is deplorable. Of course, we hear of remarkable schools here and there, but, by and large, this form of Christian propaganda is being neglected and is consequently waning in influence. Last year Mr. R. Wilson Black of England was quoted as saying of the need there, though with a word of encouragement:

The need of new schools is desperate. Last year Baptists lost 16,000 scholars, Congregationalists 23,000, Methodists 66,000, the Church of England 82,000. At this rate there will not be a Sunday-school scholar left in twenty-five years. A recent canvass for new scholars shows that the losses can be regained. A new school of 300 scholars was recently opened and 700 came the first day. The days are difficult, but the church has the Gospel. There is no sport in the word equal to pursuing a man in order to save him.

SOME ENGLISH WORDS NEED more synonyms. Love is one of them. This overworked syllable is used for the greatest force in the universe—the very essence of Deity, and for the most silly and trivial responsive feelings. A paragraph in an exchange contains these sentences with reference to the Christian passion of love as manifested in evangelism:

The nature of love is merciful, unselfish, and compassionate. Love is not a passive emotion, it is an emotional passion, it is not simply a pious feeling, it is supremely a powerful force. Love yields more peace and wields more power than all the scientific theories and theological statements thought up since time began. Real revivals are characterized not by maudlin palaver about religion but by moral passion for right. Christian evangelism, heaven-born, world-wide, and life-deep is the answer to narrow nationalism, selfish sectarianism, heartless materialism, and all the other isms that curse human life.

THE OFT QUOTED PRINCIPLE of Comenius, called the father of modern education, "Learn by doing," applies particularly to the Christian life. Take the matter of prayer. In Dr. Wyckoff's little book, *The Science of Prayer,* he says that, after all, the way to learn to pray is to pray. Writing in *The Pilot,* James McGinlay utters the same truth in these vigorous phrases:

Whatever your problem is, tell God. I have heard men talk about prayer as though it were a deeply involved exercise of the soul, but when I read my Bible I stumble across passages like this, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." I would not disparage the good sermons that have been preached, and the wonderful books written upon the subject, but I would to God that we could forget half that others have told us about the intricacies of prayer, and get down to actual business, and do a little more praying ourselves. It must grieve God to think that all we commit to Him is our soul; He wants us to trust Him with our life, in its every detail.

IT IS RECOGNIZED THAT one of the most powerful influences in human life is fear. But how deal with it? A physician, Dr. Thurman Kitchin, in addressing the Southern Baptist Convention on The Relation of Religion and Medicine, said, "Among all my patients in the second half of life—that is to say, over thirty-five—there has not been one whose problem in the last resort was not that of finding a religious outlook on life." Then he quoted this statement from the book, *Fear,* by John Rathbone Oliver, a well known psychiatrist:

So far as my experience goes, the people who do not seem to be assailed and poisoned by fear are those who believe and practice the Christian religion. And by the Christian religion I don't mean a religion man-made, or man-given, but the Christian religion as it

was established and delivered by twelve eye-witnesses of a Person who was both God and Man—A Person who did not merely live in Palestine hundreds of years ago, going about doing good and then disappearing forever to some immeasurably distant Heaven, but who is, by means of His own appointment, still present on earth—who still walks with men, who still has earthly habitations where He may be found, and who is more intimately united with those who follow Him now than He ever was during the days of His human life in Galilee. I tell you that people who believe and practice the religion that centers around this Personality seem to have an antidote against fear.

A TIMELY SUBJECT FOR STUDY by pastors is the various ideas being held of Christ at the present time, not by any special class of people, but by men generally. This is suggested by the following from an address by Rev. W. R. Walker at a church convention. Referring to the contrast between humanism and revealed religion he said:

When two disagree concerning the pre-existence, miraculous conception, miraculous deeds, personal resurrection and ascension of Jesus, they can not walk far together on the highway of religious adventure. Even though they talk about "Christ," they have different personalities in mind. When they speak alike, one is speaking in an unknown tongue. Twice in the New Testament God is on record as having spoken audibly, "This is my Son, my chosen." It was an announcement, a proclamation and identification. Jesus of Nazareth was being introduced to a lost world by God Himself.

SUPPOSE THE CHURCH WERE to have a thoroughgoing revival of dependence upon the leadership of the Spirit of God. How much argument, how many bitter differences, how much superfluous machinery, and how much unprofitable toil would be eliminated. The futility—and the danger—of ignoring the possibilities of the Spirit's power in our lives was strongly brought out at the General Conference of the Brethren Church for 1938 by the Moderator, C. F. Yoder:

It is hard to believe that the theology of a church is right if the apostolic spirit of fellowship is lacking. But fellowship is not a product of theology alone. The love of God is shed abroad in our hearts by the Holy Spirit and that spirit of love is contagious. Fellowship grows by contact, therefore let everyone of us pray, "O Lord send a revival of fellowship and let it begin in me."

It is very seldom that trouble can be settled by argument. On the contrary, argument usually makes matters worse. In argument people are often more concerned to win the last word in the controversy than to really know the truth. For this reason the pugnacious spirit in the heart will grieve away the Holy Spirit, for it lacks the divine love. Lacking this it seeks to exalt itself by means of tricks to gain the appearance of victory.

TOLERANCE IS A WATCHWORD today, but with many it is simply another name for compromise. While we should not be harshly intolerant of fallible human nature, truth itself must ever be intolerant of untruth. This kind of intolerance is justified by Professor J. G. Riddle in an article in *The British Weekly* containing this passage:

The Church has always been concerned for the safeguarding of its most holy faith, and sensitive to the dangers which, time and again, have menaced it. The Christian Fathers fought down the old literature of Greece and Rome in the Middle Ages, wrote Sir A. Quiller-Couch, "because it held in its very texture ... a religion actively inimical to that of Christ ... so that they had to fight it, accepting no compromise, yielding no quarter."

Much of the history of the past, as Dr. Edward Bevan insists, "cannot be fairly judged by those who suppose that it is a matter of indifference what people believe. It is really essential to the Christian view that false belief is a deadly peril." The Church must be, in

one sense, intolerant. As Israel was separated by the very character of its worship from the nations round about, so Christians are to be in the world and yet hold the distinctive, uncompromising tenets of their faith.

AFTER A LAY TEACHER, in outlining the basic truths of the Gospel to his Bible class, had explained regeneration, a wideawake layman who held a high position in a great corporation exclaimed, "That's the first time I ever knew what regeneration meant." Another asked, "Why don't the preachers tell us these things?" Well, why don't they? In reviewing for the *Christian Observer* Bernard Iddings Bell's notable article, More Dogma, Please, in *The Atlantic Monthly,* Dr. Walter L. Lingle comments and quotes:

I once heard Dr. John A. Hutton, editor of the *British Weekly,* say that one reason so much of our preaching is dull is that we are trying to answer questions that nobody is asking. Well, what are they asking? Suppose we look at Dr. Bell's answer to that question in his article in the *Atlantic.* Here is a list he gives: "Who, what, and where is God? What is man? How can man's life mean anything but unrelieved tragedy in the light of sure and speedy death? What is the meaning of suffering and sorrow? What is sin? Who and what is Jesus? What are redemption and justification? What is worship? What is Prayer? What is sacrifice? Who and what is the Holy Ghost? What is the Kingdom of God? Do we bring it in or does God? What is grace? What is the Church? What are the sacraments? What is spiritual life? What is Hell? What is Heaven? What must we do to be saved?"

THE BISHOPS OF THE Methodist Episcopal Church, South, a few months ago united in a statement upon The Urgency of Evangelism. Such a passage as this is most heartening, as it demands preaching for the specific and immediate purpose of bringing about the conversion of hearers:

There is no peculiar condition in our age that makes the pulpit an ineffective way of converting men to Christ. The pulpit will recover its power when it recovers its confidence in the efficacy of the message which it utters. Man can be reached still by the appeal of the prophet of God. But not always will the people come to the place where the prophet declares his message, and if not, then must the prophet go where the people are. Methodist preachers may find it once again imperative that they take to the streets and the fields, to the factories and the highways. Certainly if the fire that lighted the soul of John Wesley at Aldersgate breaks forth in the hearts of all Methodist preachers again they will find a way to preach Christ to men wherever they are.

OF COURSE WE REALIZE that a person so circumstanced that he ceases to be chiefly dependent upon his own efforts is spoiled. But a pampered church can become about as useless as a pampered child—or a pampered social class. Realizing this, *The American Lutheran* emphasizes the principle involved in discussing what it calls "spoiled churches":

There can be no doubt that in the days of economic prosperity previous to the much-discussed depression many of our churches were thoroughly spoiled by groups of fairly affluent church members whose contributions made up the greater percentage of the congregational income. We know of cases where bills for unexpected expenditures were not even presented to the church but were met by extra donations on the part of liberal and well-meaning members of the church council. Since the monthly bills were being met with difficulty it did not seem worth while to train the rank and file of the membership in the principles of Christian stewardship and to work toward a general participation of the members in the financial responsibilities of the church...

But now the day of reckoning has come. The economic slump of the last decade has pretty well cleaned out the list of large contributors. Many of them have been reduced to poverty. Others have come down to greatly reduced incomes. In most cases the goose that laid

the golden egg has expired. Many churches suddenly found their congregational income seriously curtailed and were compelled to undertake a complete reorganization of their financial system. They are having serious difficulties today because so many of the members have learned to depend on the liberality of their prosperous fellows and have not been taught to share in the financial obligations of the church. Some of them have never heard of the duty of proportionate giving.

MANY PERSONS HAVE A DESIRE for spiritual power. That is, they wish they had it—but cannot bring themselves to pay the price, in prayer and full submission to the Father's will. What this power means was illustrated in the life of Moody, as related by Hugh C. C. McCulloch, in *Revival*:—*Released and Relayed*:

Mr. A. P. Fitt, in his book, *Moody Still Lives*, has told the story of how Moody came into the possession of the Spirit's power. Two women continued praying for him, because they sensed there was something lacking in his preaching. "We are praying that you may receive power," they said. "There came a great hunger into my soul," said Moody. "I really felt I did not want to live any longer if I could not have this power for service."

Later, while leading a Bible reading, Moody called on a Mr. Douglas Russell to speak. He commenced an exposition on Galatians 4, saying at one point that all believers do not have the Spirit of power for service. Every believer is a child of God, being born of the Holy Spirit, but not every believer has received the filling of the Holy Spirit for service.

"At this point Mr. Moody, standing by my side, struck the desk with his fist and exclaimed with vehemence: 'I never saw that before! Been troubled about that for years. I never saw it before.' "

Mr. Russell says that it was the following day in the streets of New York, that Mr. Moody became conscious of a power coming upon him and flooding his whole being with an overwhelming sense of the love of God in Christ.

EVERY PREACHER SHOULD FIND OUT what is the best method he himself should adopt in his preaching. Some men, gifted in extemporaneous address, find that careful detailed preparation "kills" their message. Others must have thorough preparation, or they "wander all over the lot" and get nowhere. However, it does seem that the more spontaneous a deliverance can be, while holding to the subject and keeping within all reasonable bounds, the more effective it is. An exchange has reprinted these ideas of Charles G. Finney on the subject:

My habit has always been to study the Gospel, and the best application of it, all the time. I do not confine myself to hours and days of writing my sermons; but my mind is always pondering the truths of the Gospel, and the best ways of using them. I go among the people and learn their wants. Then, in the light of the Holy Spirit, I take a subject that I think will meet their present necessities. I think intensely on it, and pray much over the subject on Sabbath morning, for example, and get my mind full of it, and then go and pour it out to the people. Whereas one great difficulty with a written sermon is, that a man after he has written it, needs to think but little of the subject. He needs to pray but little. . . .

It may be a sermon that has been written for years; it may be a sermon that he has written, every word of it, within the week. But on Sabbath-day there is no freshness in it. It does not come necessarily new and fresh: as an anointed message from God to his heart, and through his heart to the people.

MANY PUBLIC SPEAKERS—including a few preachers—and a great host of writers thrust themselves out in front of their subjects. They are more conscious of the way they are expressing their ideas than of the ideas themselves. Many preachers allow themselves to be betrayed into self-conscious, and quite obvious, attempts at eloquence. In *Zion's Herald* Halford E. Luccock emphasizes this fact:

The British novelist Richard Curle sent a copy of his first novel to H. G. Wells for criticism. Mr. Wells wrote back this sharp comment: "You are drunk on Conrad. You've got a style before you've got a story, and God help you!"

It is an interesting phrase—"a style before a story." It has its relationship to the whole range of the presentation of the gospel through the life of the church as well as through the pulpit. The whole much discussed matter of the relation of method to content and message comes into view. Mr. Wells's comment comes down emphatically on the side of the argument that method without content is an empty thing. Of course, the work of the church and the preaching of the gospel demand the employment of style, that is, of method, plan, technique, skill. And yet, surely we can say, "If we have a style before we've got a story, God help us!"

THE EDUCATED SPEAKER, PREACHER included, seems in too many cases unable to resist the temptation to talk over the heads of his hearers. He practically speaks to them in an unknown tongue, which does not edify. Dr. Albert Peel, Editor of *The Congregational Quarterly*, not so long ago put this matter quite forcibly in that journal:

It cannot be too often emphasized that preaching fails if it be not in a language understood of the people. Our business in the pulpit is to tell good news, not to expound theories, examine philosophies, and engage in metaphysical discussion. Here is a mother with an imbecile child, a husband with a shiftless wife, a wife with an unfaithful husband, a woman become increasingly conscious of a frustrated life, a youth whose thwarted ambitions are turning sour within him. A right understanding of the shortcomings of humanism may fit the preacher to help such, but it must not be delivered in the jargon of the schools: comfort and cheer, challenge and counsel, can all be conveyed in words such as he who runs may read, and the preacher fails if he uses any other words. There are people who are concerned with life beyond the grave, who desire assurance that they will meet again those they love. The preacher should have something helpful to say, but he must not talk about "The Eschatological Significance of the Johannine Epistles," or, to use McClure's words which I must have quoted more than once, "obscure by the ponderous platitudes of pseudo-philosophy the eternally obvious."

THE WORLD CONDITIONS through which we are passing are evidently preparing the hearts of men for a spiritual planting that may spring up in the hoped-for widespread revival. The *Religious Digest* brings this testimony of the noted New York preacher, Norman Vincent Peale, based on the responses to his radio messages:

On the basis of the thousands of letters and personal contacts growing out of radio broadcasts it appears that the *time is ripe in America for a spiritual revival of historic proportions.* This desire for religious reality is not cursory but earnest and serious. If the Christian Church in our time does not meet this rising desire and interest, it will be sure to miss an opportunity commensurate with the epochs of Wesley, Moody, and other leaders of far-reaching religious re-awakenings.

I have also learned that the problems of a vast number of Americans is *plain, old-fashioned sin.* Many of them blame their lives upon the social order, their environment, or the fault of someone else, but when we get down to bed rock, sin in one of its forms is usually the cause of their undoing. I realize that it is a bit out of date to use the word "sin" but am not deterred from its use, for it is a strong word and its meaning is clear to those who want to be honest in their thought.

IMAGINE A SECULAR PERIODICAL of our day being so religion-conscious as to publish a serious and sympathetic statement of the nature of a revival. But, in 1840, the *Journal of the American Educational Society* did just that. Last fall *The Watchman-Examiner* reprinted the

definition, the author of which was not given:

A revival of religion is a state of elevated feeling in view of divine truth, connected with corresponding and vigorous action; and these extensively pervading a community. It is a period of serious and even anxious inquiry among impenitent sinners; what they shall do to be saved, and of ardent prayer, deep solicitude and special effort among Christians, to grow in grace, and advance the cause and kingdom of the Redeemer, by rousing the attention of careless sinners, and leading them to seek the Lord and their own eternal salvation. It is a season when pure and undefiled religion is rapidly increasing, and extending its benign influence, when sinners are flocking to Jesus "as doves to their windows; and saints are rejoicing with joy unspeakable and full of glory." A revival of religion does not consist in a single conversion, or a mere increase of religious meetings, or religious conversation, or religious discussion and excitement; but in a state of general anxiety and deep solicitude on the subject of religion, followed by an increase of personal holiness and many hopeful conversions unto God.

PEOPLE CRAVE THE NOVEL and sensational, also the morbid. The account of a hideous murder gets more attention usually than some act of heroism. Sensational papers, books, and plays profit from this trait in human nature. *The Church Advocate* considers the effect of this perverted public taste upon some churches:

This means that a pastor and church, moving along in the ordinary, scriptural way, preaching a crucified Christ and living the kind of law-abiding and useful lives that Christians are supposed to live, will not be given much notice in the public press. And that's exactly the kind of a course that a pastor and church should pursue.

But some pastors and churches are not satisfied with it. They crave publicity. And, sensing the situation, in order to get the publicity they crave, they do the unusual. The pastor announces unusual sermon subjects. He preaches sensational sermons. The church introduces "stunts" of one kind or another instead of the usual worship service. Perhaps the pastor gets the church to join him in a Bible reading marathon, reading the entire New Testament from three o'clock Sunday morning to ten o'clock Sunday night, in relays of fifteen minutes each, without stopping for even five minutes at any time to answer the question, "Understandest thou what thou readest?"

Of course these unusual features put the pastor and the church in the paper. But do they save souls? Do they build up the church? Do they please God? That's the real test.

EVEN IN A TERROR-RIDDEN world the work of Christian missions goes bravely, and successfully on. In a survey of foreign missions *The Missionary Review of the World* has given these illuminating facts:

The comprehensive statistics of Protestant missions, issued by the International Missionary Council, is the result of two and a half years' work on the part of an able staff. The total Protestant Christian constituency in non-Christian lands has expanded since 1925 from 8,340,000 to 13,036,000; or more than in the previous twenty-two years. Communicants have, during the present century, trebled in India; increased five-fold in Japan and China, and seven-fold in Africa. The increase since 1903 in Korea is seventy-fold. There were practically no Protestants in the Philippines in 1903; now there are 190,000. Seven out of every hundred Negro Africans are now professing Christians—about one half of whom are Protestants, and one half Roman Catholics. Compared with Asia the baptized Christians in Africa are proportionately over five times as numerous, and the missionaries are proportionately four times as many.

The present number of Protestant missionaries is 27,483—or about 527 less than in 1925. Missionaries to Asia have decreased by 2,345, and increased in Africa by 2,158. Since 1925, the salaried staff of native workers has increased by one-third and now amounts

to 203,468. There are now 17,789 ordained Protestant nationals. It is significant to note that in Japan during the past thirteen years the missionary body dropped from 1203 to 829, while the ordained Japanese increased from 950 to 1,759.

AN UNUSUAL EXPRESSION of Catholic opinion appeared last year as an editorial in the *Pittsburgh Catholic,* an official diocesan organ, and was republished in the fourth quarterly issue of *Liberty* for 1938. After mentioning certain Catholic objections because public funds were not granted to parochial schools, the writer makes this statement, as reprinted in *Liberty*:

And yet there are weighty reasons why Catholics should not seek the State contributions for the education furnished by their schools, to which, in all justice, they are entitled. These reasons have been repeatedly set forth by leaders of the church in this country. They have dictated the position taken by Catholics thus far, and their importance is strongly confirmed by recent developments. When State funds are accepted, some measure of State interference and control must also be accepted. State money for Catholic schools means close dealings with public officials; it means political connections; it means dictation regarding the manner in which the schools are to be conducted.

Textbooks which are purchased with State funds must be books approved by the State, or rather, by the administrative officials of the moment. Even the incidental services, such as transportation of pupils, library and laboratory services, care of health, and similar items, in which there is now considerable cooperation with the Catholic schools by public authorities, carry a measure of interference and control which cannot be disregarded. Under favorable conditions, assistance from the public treasury is a handicap and a difficulty; under unfavorable circumstances, it can become a catastrophe.

The entire history of the church, emphasized by recent events, shows that public funds come at too dear a price. Mexico had state aid, and so had Spain, and Germany, and Italy, and France. And it proved a weakening, demoralizing connection. Better the sacrifice and the limitations which independence requires, than the unsound edifice built on the deceptive, treacherous basis of state aid.

ONE OF THE GREAT OBSTACLES to the progress of the Christian faith in our times lies in the various cults that both imitate and borrow from it. In *The British Weekly* not long ago, under the title, Christianities without Christ, L. E. Allen clearly stated the case:

It is said that the first Catholic missionaries to China, struck by the resemblances which they found between Mahayana Buddhism and their own version of Christianity, declared it was all a trick of the devil to prevent souls from ever reaching the truth.

One is tempted to a similar judgment today, when one looks out on the world and sees it seething with new movements, as vigorous and enthusiastic as Christianity was in the first century, and as heavily indebted to that religion as they are determined to repudiate their indebtedness.

The truth is that Christian influence has penetrated our civilization to such an extent that none can wholly escape it, and anti-Christ wars against Christ with weapons forged originally in His armoury. Ours is a time of Christianities without Christ; men toil for a Kingdom of God from which God has been left out, and look for deliverance to saviours who are not Christ the Lord.

IF JESUS CHRIST IS the Son of God He shares the divine omniscience. Rev. Harry Rimmer has shown, in *The Brethren Evangelist,* the significance of this fact with respect to disputed passages of the Old Testament:

The Four Gospels contain 3920 verses. 1865 of these are His words recorded. This is 48%. Of His quoted conversation, 179 verses are literal Old Testament words. *Ten per cent of the daily conversation of Jesus was Old Testament verses literally quoted.* Disputed passages of the Old Testament seem to have been favorites with the Savior! If He

had lived in our day and had taken a full course in the popular subject known as "Errors and Contradictions in the Text of the Bible," He could not have more perfectly answered the critics.

The Old Testament voices prophesy concerning the coming Savior, it was comparatively simple for the prophets to say that some day a Saviour would come; *but when they added three hundred and thirty-three specific details,* all of which were fulfilled in the life, death, and resurrection of the Saviour, they built up a sustaining framework of certainty that cannot be refuted.

THIS IS AN APPROPRIATE time for readers of prophecy to learn about Armageddon as an actual place. The archeologist has been busy on its site, and we are indebted to him for enlarged knowledge of what, to many, has doubtless been merely a name of vague significance. *The Methodist Protestant-Recorder* lately summarized recent discoveries:

Digging through twenty layers of city ruins, an Oriental institute expedition in Palestine has struck bedrock at the site of Armageddon, scene of many great battles in the past and named in the Book of Revelation as the location of the final conflict between the forces of good and evil. The 13-acre mount identified as Armageddon of Bible fame is now called Megiddo. The Oriental Institute began exploring it in 1925 and has found in it ruins of civilization dating from 400 B.C. back to earlier than 2000 B.C. Among the discoveries is that of the palace of the ruling princes, 1500 to 1300 B.C. The ruins show that its many rooms were grouped around a central court, paved with lime, and painted in brilliant colors. The hoard of gold, ivory and lapis lazuli treasures found in the palace testifies to the magnificence of Canaanite princes in the era when they were vassals to Egypt. King Solomon's interest in Megiddo has been recalled by discovery in the ruins of great stables which would shelter more than 300 horses at a time. The lowest levels boast architecture surprisingly good for the period around 2000 B.C. In the nineteenth level has been found a large round altar which dates from the time of Abraham. The earliest battle at Armageddon, so far known, was fought in May, 1479 B.C., when Thutmose III of Egypt defeated the Asiatic allies.

FAIR-MINDED PERSONS, whether believers or not, are coming to admit the very large place Christianity has in promoting and defending human freedom. *The Messenger* has editorially commented on this fact, especially with reference to two noted columnists:

Mr. Walter Lippmann, whose book on *A Preface to Morals,* published some years ago, left scant room for spiritual religion, has seen much new light in more recent years.

As a matter of fact, Mr. Lippman now declares that "freedom, nationalism and religion are so inseparable in our civilization that when the attempt is made to separate them each one becomes destructive or reactionary."

Mr. Lippmann does not hesitate to admit: "It has been shown that the theologians of the Churches were more discerning than the unbelieving liberalists when they fixed their attention upon the anti-religious character of Communism and then upon the anti-religious character of Fascism as the root of the evil in these two revolutionary movements."

And so Dorothy Thompson says: "Truly, the conception of man as a child of God—that is to say, as a soul capable of choice, capable of reason, capable of developing and perfecting himself in the image of the ideal, is the basis of democracy. Indeed it is *the only philosophical justification for democracy.*"

Here is my check for renewal to the best magazine in America —the *Christian Faith and Life.—C. L. R.*

It is an invaluable source of material for a minister—*Rev. E. W. G.*

World Religious Digest

A LARGE group of students in a certain well known state university, several years ago, were asked annually their opinion on the following questions. The percentages below are from the Freshmen and Senior years only.

Belief in a personal God	84%	60%
Belief in evolution	15	72
Belief in the inspiration of the Bible	75	35
Belief in the miracles of the Bible	88	46
Belief in answer to prayer	85	65
Use tobacco	40	80
Opposed to women smoking	54	17
Opposed to gambling	62	26
Believe petting to be an evil	73	70
Believe dancing to be harmful	50	8
Opposed to Sunday movies, etc.	77	60
Attend church regularly	70	27
Believe in pacifism	11	58
Believe that all church members should be Christians	83	35

From all appearances the college professor and some of his pernicious text books are not such good company for our Christian young people.—*Baptist Bulletin.*

DENMARK has its first woman preacher. It was only a few months ago, after long consideration, that Norway finally approved of women in the ministry. Sweden is now discussing the problem with considerable heat.—*Lutheran Bulletin.*

WHEN an 81-year-old woman of Farnam, Nebraska was taken to the hospital, and since her friends are legion and it was certain that they would expect to send her many bouquets and plants. Before she entered the hospital the woman insisted that she would prefer to have the flower money spent to provide coal to heat St. Matthew's Episcopal Mission at Farnam. Before she left the hospital enough money had been contributed to meet the fuel requirements of this winter and most of the next.—*Applied Religion.*

LET it be remembered that this drink and drugs revenue, is a form of extremely degrading taxation. All taxation to be healthy must return ten fold to the taxpayer in the form of necessary services. Excise makes people pay for their own corruption, moral, mental and physical. It falls like a dead weight on those who are least able to bear it.—*Mahatma Ghandi.*

WORLD memberships of the principal Protestant denominations are as follows:

Church of England—England, Wales, 2,400,000; Ireland, 576,000; Scotland, 56,000; rest of world, 3,000,000; total, 6,038,000.

Methodists—U. S. and Canada, 7,600,000; British Isles, 1,300,000; elsewhere, 3,000,000; total, 11,900,000.

Presbyterians—U. S. and Canada, 3,700,000; British Isles, 1,933,000; elsewhere, 3,000,000; total, 5,033,000.

Baptists—U. S. and Canada, 7,600,000; British Isles, 408,000; elsewhere, 1,000,000; total, 9,008,000.

Congregationalists—U. S. and Canada, 900,000; British Isles, 490,000; elsewhere, 700,000; total, 2,090,000.

Lutherans—U. S. and Canada, 2,500,000; Germany, 42,000,000; Scandinavia, 11,000,000; elsewhere, 8,000,000; total, 63,500,000. —*Religious News Service.*

THE first Methodist hospital in the United States was founded in Brooklyn by George I. Seney. There are now 70, many of them large ones, as that at Indianapolis with 425 beds, at Cincinnati with 300, at Philadelphia with 300, at Cleveland with 395, at Washington with 340, and so on. The 300,000 cared for in Methodist hospitals and homes require an expenditure of $12,000,000 annually. —*Ernest Gordon.*

MEN today use almost 3,500 languages and dialects. There are 800 separate modes of speech in Africa, 130 in India, 87 in the Philippine Islands, 46 in Europe and "42 languages are heard on the streets of Jerusalem." The growth of the English language is remarkable. A hundred years ago we were told that it was spoken by 20,000,000 people. Today it is the language of 250,000,000 and with sixty million who are able to use it sufficiently for business purposes, some believe that English "bids fair to become the universal speech."—*Walther League Messenger.*

RECENTLY the Greek government issued a postage stamp portraying the Apostle Paul delivering his sermon on Mars Hill in the city of Athens. (Acts 17).

LEADERS in Moscow who were asked define the difference between "Godless" and "Atheist" stated there is no real difference between them. The Godless are those who struggle against religion according to the teachings of Marx, Lenin and Stalin. These are not only Godless but also communists. Atheists are those who have separated themselves from religion but have not as yet accepted Communism. The Russian leaders aim to give their movement the name "Militant Godless Movement."

THE music of a forty-four bell carillon peals forth from the Tower of the Sun, during the 1939 Golden Gate Exposition, on Treasure Island, in San Francisco Bay. The largest bell is the Bourdon, which weighs six tons. The note of this great bell is low G, and under favorable conditions it will be audible for five miles. The rest of the carillon consists of three and a half chromatic octaves, rising from low C. The total weight of the bells is about twenty tons and with their frame and equipment the aggregate weight is about thirty-four tons. The 400-foot high tower tends to improve the music, while the nearness of San Francisco Bay is a distinct advantage, for sound is carried further and is mellowed in the vicinity of water. —*Alliance Weekly.*

IN the fifth century there was a class of "silverless martyrs," that is physicians who took no fee, but healed on condition that their patients should turn to Christ.—*Watchman-Examiner.*

THE first interdenominational larger parish ever organized in Oregon has been completed as to details and, as a result, two churches will serve the people in the famous Columbia River Bonneville Dam and the Cascade Locks areas, it is announced by the Oregon Council of Churches. The project is the outcome of co-operative efforts initiated when the Bonneville Dam project was begun several years ago. Denominational leaders entered into an agreement and with the aid of the home missions council conducted a community church at the dam site with a single pastor in charge.

Under the new agreement, Bonneville will continue as an interdenominational community church and the Cascade Locks Church, some miles distant, will remain a Methodist church.

THOUSANDS are giving away all their possessions to join a new religious movement which is sweeping through Yugoslavia. More than 400 local brotherhoods have been organized and tens of thousands of members enrolled. They advocate a return to the original primitive life of the evangelists, free from the "burdens" of their earthly possessions, and call themselves "God-seekers."—*M. P. Recorder.*

DR. Harry Rimmer's offer of $100 to any person who can prove a scientific error in the Bible has withstood the challenge of more than 2,000 persons over a period of 15 years, and the offer still stands. The offer was made by the archeology department of the International Organization of Research Science Bureaus.

RECENTLY, at a chapel service in the penitententiary at Jefferson City, Mo. the prisoners took an offering for war and famine sufferers in China. Though they earn only $1.50 a month, the offering amounted to $42.00.

THE German government recently published statistics on the primary school system in Germany. Of great interest are the paragraphs on the religion of these small children, four or five years after Hitler has come to power and the pagans have come into control of the cabinet ministries of religion, education and culture as well as the leadership of German youth. In spite of the efforts toward the de-Christianization of German children, 96.88 per cent of all the primary pupils were enrolled as members of some Christian body. 36.75 per cent of the total number were inscribed as Roman Catholics and 61.84 per cent as evangelical Protestants. Other Christian groups counted 0.29 and the Jews were numbered as 0.18 per cent.—*Revelation.*

CANADA'S Premier, Richard B. Bennet, carries a Bible in his pocket, never drinks, smokes, swears, or breaks the Lord's Day, and puts evangelistic fervor and deep emotional conviction into everything he does. Just now he's trying to make over Canada.

JUDGE Julius E. Haycraft (Minn.) speaking from the bench, recently indicating repeal as a peril to the nation, said: "Within three months I have been called upon to sentence two men in this county (Jackson) to imprisonment for life, for murder of a wife.

Five persons have been murdered in this county within that period. In each instance it is undisputed that the crime was caused by intoxicating liquor."

THE World's Sunday School Association is celebrating this year its Golden Jubilee. The First World's Sunday School Convention was held in London, England, July 1-6, 1889.

The British Administrative and the North American Administrative Committee are uniting in making plans to include national celebrations in various parts of the world, messages broadcast from New York and London.

THE newly formed Bible Presbyterian Church gives its local churches property rights. The scandals of eviction and confiscation from which its members have suffered are not to be repeated at their hands. They take "a solemn covenant whereby the church as a whole undertakes never to attempt to secure possession of the property of any congregation against its will, whether or not such congregation remains within or chooses to withdraw from this body."

THE railroads tax bill for 1937 was $326,000,000, of which 31 per cent went to the public schools—enough to pay for the education of about 1,300,000 children.

THE Cathedral of St. John the Divine in New York City is in a campaign for $95,000 to finish the necessary work in order to open this colossal building in time for the World's Fair. When the interior is open, one can see down the main aisle for a distance of a tenth of a mile. It will be the largest Gothic cathedral in the world. They have built it thus far on the wise principle of "pay as you go."

STATE-WIDE broadcasts of Lord's Day religious services for prisoners are being inaugurated throughout North Carolina. The radio stations are donating their facilities. A recent service over a statewide hookup received such a glad response from the prisoners that it has been determined to make it a permanent feature. There are 90 prison units in North Carolina.—*The United Presbyterian.*

POSTMASTER General Farley reported on December 27 that the Post Office department spent $43,811,556 more than its income in the 1938 fiscal year, but said it would have made $4,412,821

profit if it had not had the expense of its free services. He estimated that it cost *$48,224,377 to carry mail free for Congressmen, government departments, and blind persons, to subsidize air mail and perform "non-postal" functions.* Receipts for the year ending last June 30 totaled $728,634,051 and expenditures amounted to $772,445,607.—*Christian Observer.*

A CHRISTIAN shipowner in Osaka, Japan, wishing to commemorate the tenth anniversary of his conversion, ordered from the Bible Society five hundred nicely bound New Testaments, suitably inscribed for presentation to his friends. As far as possible he employs Christian men on his ships. Another Christian business man, proprietor of a very successful match factory, celebrated the founding of his factory by presenting a copy of the New Testament to each of his factory workers and also to each of the clerks in the municipal office of the town he lives in. For this purpose he obtained from the Society 500 New Testaments wrapped in a special presentation paper.

THE 188 Protestant week-day schools in New York City have a total annual budget of about $50,000. Protestant teachers in the public schools contribute one-fourth of this amount. Knowing the power and influence of schooling, they want the secular training that the state can supply augmented by religious instruction in weekly class period as well. A Catholic principal attending the recent luncheon of the Protestant Teachers Association promised that the school staff would invest $60 in the 1939 week day instruction fund. A Jewish principal at once matched the offer, on behalf of his school.—*Applied Religion.*

DEAN Inge says that 30 bishops and 8,000 priests have been murdered in Russia. What is the number of those others who were summarily dealt with?

A CHICAGO newspaper recently reported to its readers that a great religious awakening was taking place in America at this time... We believe that many things are pointing in that direction. ... A religious publication in the east taking a reader-interest poll discovered that the people were more eager to get information on religious subjects than on any other thing treated in the American newspaper. . . Reports on church attendance both in our own congregations as well as in other groups have all pointed in the direction of an increased interest.

THE Biblical Seminary, 235 East 40th Street, New York City, will be open all summer for visitors to the World's Fair and will provide economical living quarters. It is planned to have a morning worship period each day, together with a period of Bible study for guests who may wish to avail themselves of this privilege. For three weeks, from July 14 to August 11, there will be three courses for Bible Study. The first course will be by Prof. Howard T. Kuist, Ph.D., of Union Theological Seminary, Richmond, Va., on "How to teach the Gospel of John." The second course will be by Prof. Vartan D. Malconian, Ph.D., of Biblical Seminary, on the "Minor Prophets, Amos and Micah." The third course will be by Prof. Albert C. Wieand, Th.D., founder and for many years president of the Bethany Biblical Seminary, Chicago, on "Expository Preaching."

BISHOP Berggrav of Oslo says that at no time in a hundred years has there been such receptivity for the Gospel in Norway as at present. There is a distinctly favorable attitude among the wage-working class in contrast to the alienation of the past.

FOUR THOUSAND idols were burned recently in the region of Africa where the Qua Iboe Mission works.

ELEVEN children of Andrew Murray, the saint of South Africa, grew to adult life. Five of the six sons became min-

isters of the Gospel, and four of the daughters became ministers' wives. The next generation had a still more striking record in that ten grandsons became ministers and thirteen became missionaries.—*The Dawn.*

MISSOURI state prisoners, in the penitentiary at Jefferson City, earn five cents a day, one dollar and fifty cents per month. At a recent chapel service, the prisoners tooq an offering for war and famine sufferers in China. The offering amounted to forty-two dollars and was forwarded to the Church Committee for Chinese Relief.—*Religious Telescope.*

LONDON has a Jewish population of 183,000 out of a population of 8,000,000. A book, published in Berlin a few years ago by a German writer, named Dennert, shows that of the 300 of the greatest Scientists of the last three centuries, 243 were firm believers in God, and saw harmony between science and revelation.

MORE than 20,000 public school children in Virginia are now receiving religious education in the public schools of twenty counties. This work is financed by the Council with no assistance from the Virginia State Board of Education. Attendance is not compulsory but voluntary, with the permission of parents.—*Intelligencer-Leader.*

THERE is not a single Jew among the directors of the Bank of England, the most powerful British bank, states a new book called, *The Jews of Britain,* and no Jewish banking house is represented on its board There are only three Jews out of 150 directors of the "Big Five" banks, while the other clearing house banks have no Jewish directors.

There are 20 Jewish members of Parliament: 9 Conservatives, 5 Liberals, 6 Labor, reports *Prophecy Monthly.* Of the 20 Cabinet Ministers only one is a Jew, and of the 300 Privy Councilors, 5 are Jews.

DR. Martin Niemoeller, German Confessional Church leader, has now entered the second year of his imprisonment for defying Nazi attempts to control the Church.

Niemoeller is "physically well," according to a letter he recently wrote, in which he said, "In mind I am like a ship at sea in a tempest, dragging its anchors; but the cable still holds."

A pamphlet privately circulated in Germany demands we should recognize that Martin Niemoeller is not in the Sachsenhausen concentration camp as a private individual but that in him the entire Confessional Church and all who are fighting for freedom of the Gospel in Germany have been thrown into prison.

It demands that we do not grow weary in prayer for Martin Niemoeller and for all our brethren of the Church who are persecuted, imprisoned, or otherwise oppressed.

It demands that wherever we are we do not keep our mouths shut like dumb dogs, but speak out what God has ordered us to speak, and that we fight for the freedom of His Church and for the authority of the Gospel in Germany.

As long as Martin Niemoeller is in the concentration camp there is set up in our midst a signal, visible from afar, that the Church of Christ in Germany is in bonds.

THE Gideons have now placed a copy of the Bible in every plane of the Eastern Air Lines' Great Silver Fleet. A special metal pocket is installed on each plane to carry it.

IN Indore, India, the Maharajah has thrown open the state temples to a quarter of a million untouchables. This action includes the release of all public places, eating houses and vehicles for their use, and the privilege of the public well for water. The residential restriction is also removed and they may occupy houses along with those of the upper

class. This advance on the reforms for which Gandhi has fought is believed to be the beginning of a movement for the complete overthrow of the caste system of India.—*Christian Advocate.*

THE legislature of Tennessee, last February refused to repeal the law forbidding the teaching of evolution in the schools of that state.

THE historic cathedral of Rheims, France, which was largely demolished by German shells during the World War, has been rebuilt, mainly through the generosity of Americans. It was formally rededicated on July 10. More than 100,000 visitors crowded the city for this occasion and ten cardinals joined with ambassadors, army leaders and government officials in the colorful ceremonies.

IN India the Maharajah of Mysore has assented to a measure whereby citizens are no longer deprived of their rights of inheritance on becoming Christians.

WHEN a minister came to the hospital to pray for "Chicago May," a notorious criminal, just before she went to the operating table which resulted in her death, she picked his pocket of $5.00 while his eyes were closed.

For more than a thousand years the Bible collectively taken, has gone hand in hand with civilization, science, law—in short, with the moral and intellectual culture of the species, often supporting and often leading the way.—*S. T. Coleridge.*

The Bible has proved a pillar of strength, bearing up and giving stability to public and private virture—to patriotism, loyalty, obedience, and domestic affection. It is a fountain of light and love, illuminating the intellect and purifying the heart—the time of palladium of the liberties, our peace and our prosperity.—*J. Stoughton, D.D.*

THE largest Protestant Church in the world is the Abyssinian Baptist Church (Negro) in New York City. Their net gain last year was 1,044, which brings their membership up to 14,978.

A MOTION picture to be called "The Bishop who walked with God," based on the life of Dr. Niemoeller, the persecuted victim of Nazi terror, is to be made soon according to International News Service.

THE Bombay Provincial government, controlled by the Indian Congress party announces that prohibition will go into effect in Bombay, India, next August 1.

CARBROOK Church, Norfolk, England, uses three Bibles that are more than 300 years old.

Only sober couples may now marry at San Luis Potosi, Mexico.

The skeptic asks us, "Where is God?"
As if He is in but one spot;
Look up, look anywhere, reflect,
And then tell us where He is not.
—Carlisle

The first whole Bible printed in English, known as the "Cloverdale Bible," was finished in October, 1535.

Communism, Pacifism, and Fascism! —They mean the end of freedom—freedom of speech, freedom of the press, freedom of thought, freedom of action.

The world's leading literary writer, Wm. Shakespeare, was a great student of the Bible, and quoted very freely from it. Of the 66 books in the Bible he quoted from 54, and the sum total of these quotations ran up to 550! It would be well for some of his modern admirers to learn a lesson from him, as to the worth and importance of the Bible.—*Biblical Digest.*

Esquimos have no chance of imagining what a *lamb* is, so their version of John 1:29 is *Baby Seal.—S. W. Tatnall.*

THE SANCTUARY

Overcoming the World

CLARENCE EDWARD MACARTNEY, D.D.

LAST words are remembered when other words are forgotten. The farewell address of Washington is treasured as the most notable of all his utterances. Here we have the farewell address of our Lord, spoken to His disciples on the same night on which He was betrayed, and after the celebration of the Lord's Supper. These are the last words of a last great address. "Be of good cheer, I have overcome the world." All wisdom, tenderness, grace, love, power, and majesty come to a climax in this final message.

At first it strikes you as a strange thing to say, "I have overcome the world." How could He say that when the world was about to win, apparently, one of its greatest victories? That night He would be betrayed, denied, forsaken by His disciples, delivered over to His enemies, and on the next day He was to die on a Cross. It looked like a dark victory for the world. Nevertheless, Jesus says calmly, confidently, "Be of good cheer I have overcome the world." He was speaking of His coming victory over death and sin on the Cross. The fate of the world, that is, human society as organized against God and without God, was sealed when Christ died on the Cross.

"In the world, ye shall have tribulation." Christ warns His disciples of the sufferings and tribulations which await them. He makes no effort to hide or disguise the difficult future. Because they were true to Him, they would have tribulation. It must have seemed dark to them that night with Christ betrayed, and still darker the next day when He was crucified. Yet they remembered the words of their Master, "Be of good cheer, I have overcome the world."

There is no doubt about the tribulations and trials. First of all, there are those which belong to human nature and are common to man as man, for man is born to trouble as the sparks fly upward. These tribulations come to men irrespective of their Christian faith or lack of it. He causeth His rain to descend upon the just and the unjust, and tribulations come to believer and unbeliever alike. But in the midst of these trials the Christian has a great theory. He has the hope that all these things are for his good. He believes that there is another order of life beside this visible order. These things which trouble him only serve to elevate his thoughts and set his affections on the things eternal.

But more definitely, there are the tribulations which belong to a Christian as a Christian. "If any man suffer as a Christian," said St. Peter. It was of these tribulations, the trials that come to a man as a godly Christian man of which our Lord undoubtedly was speaking when He said to the disciples. "In the world ye shall have tribulation."

This raises the question as to whether or not our Christian profession is such as to cause us any tribulation. But someone says, "Tribulation? I thought our Christian faith was to enable us to get rid of tribulation, to avoid the troubles and storms of life." By no means, for in a sense it adds to the tribulations of life. But in the midst of these tribulations the Christian who is truly united to Christ is unmoved and unconquered.

A man in a dream once saw himself in a glass cage surrounded by furious foes who sought with all manner of weapons to destroy him. But their weapons could not penetrate the wall of glass, and he looked down serenely upon their rage. Something like that Christ meant when He said, "These things I have spoken unto you that in Me ye might have peace. In the world ye shall have tribulation. But be of good cheer, I have overcome the world."

There are the tribulations, too, which assail a Christian in the form of temptation. With no Christ confessed, and no standards exalted, with nothing regarded as essentially right or wrong, a man has no struggle with temptation. But when he takes Christ as an Example and a Master, then he has a battle on his hands, for the world immediately contests a man's right to this title.

When we think of this, who would not have godly fear? Who would not feel his need to watch and to pray lest he enter into temptation, and lest in a moment, as many, alas, have done, he throw away his birthright? But in the midst of this struggle, the struggle with temptation that we know today, and the unknown struggle of tomorrow, Christ tells us to be of good cheer. The enemy who attacks us has been overcome. He has already been conquered, and fights in chains.

Count on this, that God Who is faithful will not suffer you to be tempted above that you are able, but with the temptation will provide a way of escape that ye may be able to bear it. Even should we fail and fall, there is the promise of deliverance and of victory. Christ warned Peter, and yet assured him, that in the end he would conquer. "Satan hath desired to have thee that he may sift thee as wheat. But I have prayed for thee that thy faith fail not."

That promise of Christ, "Be of good cheer, I have overcome the world," applies to every tribulation and to every possible situation in life, even to this last and darkest situation, when temptation has overcome the soul, and it has consented to sin. To the penitent and believing sinner, the Lord Jesus Christ, by the authority of His Divine Person, and by the authority and power of His death on the Cross and His Resurrection from the dead, declares, "Be of good cheer, I have overcome the world."

All that Christ spoke and all that He did was that you and I in the midst of the world's tribulations might have peace, and in the midst of the world's battles we might have victory.

When the children of Israel were on the march through the wilderness, they came to Marah, where there was a well. But the waters were so bitter that they could not drink them and the people murmured against Moses, saying, What shall we drink? Then the Lord showed Moses a tree, and when he had cast its branches into the waters, the waters were made sweet.

That is a parable of the Christian's life and the Christian's faith. On the long journey and pilgrimage towards our promised land, we come to bitter waters. But we have a tree which, when thrust into those waters, makes them sweet. That tree is the Cross upon which our Lord died. Beholding Him today on that Cross, offered up for our sins, we hear His words of triumph and of comfort, "Be of good cheer, I have overcome the world."

The Important Thing

In the Milan Cathedral there are, we are told, three inscriptions over the doorways. On the right is sculptured a wreath of roses, and underneath the inscription: "All that pleases is only for a moment." On the left hand is a cross and a crown of thorns, and underneath the inscription: "All that troubles us is only for a moment." But over the great central doorway is the sentence: "Nothing is important but that which is eternal."

Love Without Sight

JOHN H. JOWETT, D.D.

Whom not having seen ye love.—I Peter 1:8.

WE sometimes speak of "love at first sight." Two lives are brought together, and there is a recognition that is filled with far-off destinies. "Deep calleth unto deep." The affinities leap into spiritual wedlock. Each knows the other as life's complement, and the hearts embrace in hallowed union. The fair vision came, and its gentle impression awoke the sleeping love and stirred it into fervent and vigilant life. It was "love at first sight."

But love is not always aroused by the first sight. The "first sight" may not stir the heart to even a languid interest. The vision may be as uninfluential as a cipher. Or the "first sight" may create a repulsion. It may excite my dislike. It may rather rouse the critic than wake the lover.

But love that remains sleeping at the "first sight" may be aroused by more intimate communion. The ministries of the spirit may triumph, where the allurements of the countenance failed. Love may be born, not of sight, but of fellowship. It may spring into being amid the intimacies of a deepening companionship.

A number of young people are thrown together in frequent fellowship. For months, and perhaps for years, their association does not pass beyond the sphere of friendship. But one day the fellowship of two of them opened into intimacy, and the sober servant, friendship, made way for the master passion, love. They had seen each other's faces for years, and they remained companions: they caught a glimpse of each other's hearts, and they were transformed into lovers.

So love may be the child of spiritual intimacy. It may wait on knowledge. It may wake into being through the ministry of a deep communion.

"Whom not having seen ye love." Theirs was not the love born of gazing upon Christ's face, but the love begotten by communion with His heart. Love may be born of spiritual fellowship. If only we can get into intimacy with the Master's spirit, love may wake into being and song.

It is just for this opportunity of individual communion that the Master is craving. He has little fear of our not falling in love with Him, if we will only listen to His story. He wants to visit the heart and whisper His evangel to the secret place.

"If any man will open the door, I will come in and sup with him." That is what He asks—an open door. He asks to be allowed to visit the soul, to pay His attentions, to declare His aims and purposes, and to whisper the Gospel of His own unsearchable love.

Gates of Mercy

C. C. ALBERTSON, D.D.

If any man sin we have an advocate with the Father.—I John 2:1.

AMONG the surest facts of time and earth and man is that of sin. The Scriptures call it lawlessness or rebellion, but translated into our own terms, it consists in not living up to the best there is in us, in falling short of what we should aim at. So sin is in a real sense missing the mark.

However defined, sin is a fact. It is an ugly fact, embittering our sweetest moments and darkening our brightest.

It is an universal fact. Wherever the human heart speaks, and in whatever language, it confesses: "O that I had ever lived for one day as I ought to have lived!"

It is an atheistic fact. Sin, unarrested, would dethrone God. It is a practical denial of His sovereignty.

But sin is not the only fact. In these words the apostle points to another and even a greater fact. We have an advocate with the Father.

The Greek for that word advocate means stand-by. The simplest form of the word is friend. "If any man sin, we have a Friend with God." He is a for-

giving friend, an atoning friend, a delivering friend.

So we meet fact with fact, overcoming the fact of sin with the fact of Jesus Christ's Saviourhood.

How shall we characterize the fact of Jesus Christ? He is an eternal fact, a fraternal fact, an appealing fact. "More than all in Him we find."

Find? Yes, salvation is a matter of seeking. "For every one that asketh receiveth, and to him that knocketh, it shall be opened."

What shall be opened? Mercy's door; the avenue of deliverance from evil; the gates that lead to new life, the life serene, superior, victorious.

A Call to Trial

E. W. CASWELL, D.D.

Arise let us go hence.—John 14:31

THE disciples had left all and followed Jesus through the three years of His ministry. With delight even to ecstacy they listened to His wonderful words in the upper room, before the Holy Communion supper. Christ, seeing that the hour of all history was drawing near, when He was to grapple with sin, hell, death and the grave, gives His command to His disciples, saying, "Arise, let us go hence." How did the twelve meet that call? Poor, weak humanity fell asleep during the Master's agony in Gethsemane. He aroused them with the pitiful, plaintive cry of aloneness, saying, "Could ye not watch with me one hour?"

The next going was to the midnight trial, when they followed Him afar off, and then, up Calvary's summit, they forsook Him and fled. Do we do better than Christ's apostles when He calls us to suffer with Him in the garden of trial or to be crucified with Him in the full surrender and death of sin? Do we, His volunteers, obey His marching orders when the battles of peace are to be fought and the prisoners of hope to be taken?

The disciples rallied at Pentecost, put on the whole armor, went forth empowered by the divine baptism to win the world for their King. Shall we not arise and follow our Leader to victory?

A Remarkable Find

Quite recently there was exhibited in London for the first time the earliest text of the New Testament known to exist—papyrus manuscripts found in Egypt eight years ago. Ever since their discovery, experts have been engaged in separating the leaves, mounting them between sheets of glass, and editing them. They are nearly two hundred years older than the Codex Sinaiticus bought for the British Museum in 1933 from the Russian Government for £100,000 (half a million dollars). Sir George Kenyon (late director and principal librarian of the British Museum) told the *News-Chronicle* lately:

"Thanks to these manuscripts, the ordinary reader of the Bible may feel comfortable about the soundness of the text. Apart from a few unimportant verbal alterations, natural in books transcribed by hand, the New Testament, we now feel assured, has come down intact.

"The importance of the discovery is that it fills the gap between the earliest vellum manuscripts, which are of the fourth century, and the date at which the gospel was first written down."

Sir Frederick dates the papyrus Epistles of Paul at A.D. 200. Portions of the Gospels and Acts he puts in the first half of the third century.

The sheets or leaves were found in a block instead of rolled, and are therefore the earliest manuscript book ever discovered. The writing stands out clear on the deep golden brown of the papyri. —*Rev. John McCartney.*

The will of God will be done; but, oh! the unspeakable loss for us if we have missed our opportunity of doing it.—*Bishop Westcott.*

Current Religious Thought

Boston's Religious History

The Unique and Unparalleled Position of Park Street Church

HAROLD JOHN OCKENGA, M.A., D.D.,
Park Street Church, Boston

THE history of Boston opens with a religious monopoly held by the Congregational Church. Massachusetts Bay Colony has been called "The paradise for preachers." Truly clergymen like John Wilson, John Cotton and Thomas Hooker had great influence in the early history of the Colony, but the State was not priest-ridden. The ministers of early New England were highly educated men, much respected and usually obeyed. That their position was unusual was due to the religious nature of the Colony, for we must remember that the Bay Colony was strictly a religious project. The Pilgrims came seeking shelter for themselves and their views from the persecutions of Archbishop Laud. Though they had intended to go to Virginia it was a beneficient and all-wise Providence who brought them to New England.

The early history of Congregationalism in America is in the form of a State Church. The first charter of the Colony, which was valid from 1629-1684, granted franchise to church members only. The individuals who made up the inhabitants of the Colony were Puritan Presbyterians who believed in a State Church. They had done their utmost in England through Parliament to establish the Presbyterian form of Protestantism as the State Church and they failed.

Because of the despotism of Charles I and the cruelty of punishment imposed upon dissenters, whether independents or Presbyterians, they fled in large numbers to America. We are not to think, however, that they had any idea of permitting a sanctuary in New England for every kind of opinion held in Europe. In fact, they set out from the beginning to protect their own particular beliefs from any interference. These Puritans accepted the Congregational form of Government because it was already established in the Plymouth and Salem communities which antedated the Bay Colony.

The first churches which were established in Cambridge, Charlestown and Dorchester were of this Congregational type and soon it was the only form which existed, although it was not identical with the present Congregational practice. Each church considered the Bible as its authority and attempted to use the form of government which was considered harmonious with the Bible. During the long period of the first charter, there was little competition for this monopolistic church. The church passed its own laws and disciplined its members, but the State enforced them. The condition was very similar to that under which the Roman and Genevan persecutions occurred. The Reformation was by no means complete.

Looking back over the long struggle of these Pilgrims in England for a State Church in conformity to their views and the sufferings which many of them and their progenitors had undergone in connection with the changing rulers of

England, we can hardly lay blame upon them for wishing to have some security against unharmonious elements which once having a foothold would cause disturbances that might lead to a revocation of the Charter.

It was because of this failure to separate from the Church of England and to divorce the church and the state that the controversy arose which ended in the banishment of Roger Williams. Other dissenters, such as Anne Hutchinson and certain Baptists and Quakers, followed in Williams' train. The Bay Colony had no room for them.

Tolerance did not arrive until the Bay Colony's charter was revoked in 1684 by Charles II. Then all that the founders of the Colony held dear was lost. Every corporation which had been created, every town government which had been established, and every sale of land which had been effected were voided.

A new Governor, Sir Edmund Andros, arrived in December, 1686 and insisted on the establishment of the Anglican Church. Under Randolph, a movement had resulted in the formation of King's Chapel in the summer of 1686 and Sir Andros now demanded that the Old South Church be opened to worship in the Anglican form. The colonists were filled with dread that now their religious heritage would be stamped out.

Increase Mather was sent to England to obtain a new charter. He performed an admirable piece of work and in 1691 succeeded in gaining a new charter, but not entirely in accordance with the Puritan view. This charter guaranteed the freedom of worship for Protestants of all shades and the removal of ecclesiastical tests for franchise, but it left a representative legislature with the power of the purse which was sufficient to insure the ascendency of the ecclesiastical polity formerly dominant in New England. This resulted in toleration for all Protestants but not equal privilege nor freedom.

One hundred years later, at the close of the Revolution, full religious liberty came into being. We remember that soul liberty was written into the foundations of Rhode Island and Providence Plantations. This Colony was the direct means by which the Bill of Rights, guaranteeing soul liberty or the separation of the church and the state and complete freedom of worship, was written into the Constitution. In that formal document the Reformation movement was completed. Meanwhile, the influence of these ideas had made its impress upon Boston. Tolerance had become more general during the century from the revocation of the charter to the establishment of the constitution.

Immediately after the charter granting tolerance was established, other groups entered Boston. The Baptists had made an attempt in 1665 to found a church but were not legally established until 1684. By the passing of a century they were well entrenched under the able leadership of Rev. Samuel Stillman. The Episcopalians gained three strong churches during the century—King's Chapel 1686, Christ Church 1723 and Trinity 1734. The Methodists had been represented by Whitefield and by the visits of Charles Wesley but they made no headway in establishing a church until the arrival of Jesse Lee in 1790 and his settlement in 1792. The first Roman Catholic Mass was celebrated in Boston on Nov. 2, 1778, with one hundred adherents present, mostly of French, Irish and Spanish birth.

Toleration had now grown to freedom. As early as 1718 three Congregational clergymen assisted at the ordination of the Baptist, Mr. Challender, and Cotton Mather gave the address in which he stressed the hope that the days of persecution were over. By the end of the Revolution religious freedom had become a fact in the Bay Colony.

Let it be remembered as we begin this address that we believe soul liberty, or absolute freedom of conscience, is the only logical position for Protestants. We defend every man in his right to

worship God according to the dictates of his conscience. Therefore, whatever we shall say is thoroughly consistent with our belief not only in toleration but in absolute freedom. Moreover, it is very essential that we make every effort to protect this freedom in a day when it is threatened.

The Crisis of New England Christianity—Unitarianism

The teachings uniformly represented by the name Christian, in all divisions of Christendom are clear. They embrace certain essential doctrines without which there is and can be no Christianity.

The first is the doctrine of the Trinity, namely, that there is one God in three Persons or with three centers of consciousness, the Father, the Son, and the Holy Spirit.

The second essential doctrine is of the true humanity and true Deity of Jesus Christ. Christianity proclaims that God the Son was preexistent and co-equal and co-eternal with the Father. He is not subordinate in Person to the Father but is of the same essence.

The third doctrine is that of the Atonement, by which God's justice was propitiated and sinful man was reconciled to Deity through the substitutionary death of Jesus on the Cross and His resurrection from the dead.

These three doctrines are the essential features which designate Christianity as a unique religion. Without them, Christianity may be merged in a synthetic religion which will include other non-Christian religions.

Congregationalism in its early history accepted these historic Christian truths in full. In the year 1648 the Congregational Churches were unified in a synod which met at Cambridge and declared what is called "The Cambridge Platform." This included the Westminster Confession of Faith drawn up by the Puritan divines in England a few years previously as a basis for a State Church.

The Cambridge meeting did not formally commit itself to the Westminster Confession but the Massachusetts Synod of 1860 did formally adopt the Westminster standards, with a few minor changes of words so that the half-way covenant, which was the practice of baptizing children of parents who were church members but who had no knowledge of regeneration, would not conflict with it. Thus it is evident that the Puritan Congregational churches were fully Calvinistic and held the Word of God as their final and ultimate authority.

Though this was the standard for the fellowship of Congregational churches and has remained so, nevertheless, no individual church was bound to this doctrine except two who individually committed themselves to it, namely, the First Church, Cambridge, and the Old South Church, Boston. Each individual church had its own covenant, which might not include a doctrinal statement, and the Westminster standard was the basis of the fellowship between churches.

This being the background for New England Christianity, how did the complete landslide to Unitarianism, which denies these three essential doctrines, occur in the decade of 1795-1805? The case which opened the question was that of King's Chapel, the oldest Episcopal church in New England. It had been left without a pastor by the flight of its Royalist rector at the time of the evacuation of Boston. Old South congregation held its services there until the repairs of its own house of worship, which had been used as a riding school by the British troops, were completed.

Following this, the wardens of King's Chapel invited Mr. James Freeman to become their minister. Soon, under his leadership the majority of the proprietors found themselves no longer in the state of religious belief which the liturgy presupposes. They therefore altered the established form of prayer so as to exclude the recognition of the Trinity and of the supreme Deity of Christ,

although the Society still retained its connection with the Episcopal church.

Mr. Freeman was denied ordination by the Bishop of Connecticut and by the Bishop of New York and finally was ordained by the congregation itself. Thus, the oldest of the Episcopal churches became the first of the Unitarian churches of America. From the day of Mr. Freeman's ordination, according to Phillips Brooks, King's Chapel ceased to be counted among the Episcopal churches of Boston.

This produced no immediate effect upon the Congregational churches of the town but the general prevalence of anti-Trinitarian sentiments among them was made clear by the publication in 1795 by Dr. Jeremy Belknap of the Federal Street Church, now the Arlington Street Church, of "A Collection of Psalms and Hymns" which omitted all intimations of the Trinity and the references to Christ as God.

The next year Dr. Freeman wrote to an English friend, "The Unitarian doctrine appears to be still upon the increase." And so it was. Church after church deflected from Trinitarianism to the new view. In 1805 the controversy between the two groups reached its heights in the election of the Hollis professor of divinity in Harvard College. The liberals with Unitarian sentiments advanced a candidate and succeeded in electing him, so that New England's oldest college thereby passed into the hands of the anti-Trinitarians.

This was the signal for those who believed in Trinitarianism to become active. The struggle was waged in its intensity by Dr. Jedidiah Morse, pastor of the First Church of Charlestown. He founded The Panoplist and compelled the Unitarians to define their position. The Memorial History of Boston of 1880 affirms that of all the original churches, numbering sixteen, of the Congregational fold only two in the early years of the nineteenth century remained Trinitarian. The remainder all became Unitarian. These two were the First Church, Charlestown, and the Old South Church, Boston.

Since Old South Church may justly be considered the mother of Park Street Church, it is necessary to inquire into the position of that church to discern the reason for the formation of Park Street Church. Dr. Andrew F. Peabody, professor of Christian morals in Harvard University wrote in 1880, "Probably the Old South consisted for the most part of Trinitarians and moderate Calvinists, though there is reason to believe that their minister, Dr. Eckley, denied the supreme Deity of Christ."

Several other sources implied that Old South at the time of Dr. Eckley's pastorate was wavering from full Trinitarianism. We have read testimony to the contrary, however, by Rev. J. A. Vinton, who compiled his father's notes written at the time of the formation of Park Street Church. Said he,

> Rev. Dr. Eckley, though an excellent man, a well-read theologian, and truly Evangelical, was somewhat indistinct in the utterance of his sentiments. As one proof of Dr. Eckley's orthodoxy, it may be stated that during a certain interview in his study between him and the compiler's father the latter avowed himself a Calvinist. Dr. Eckley remarked that there were different grades of Calvinism, some higher, some lower, Mr. Vinton said, 'I go with Edwards.' 'And so do I, fully,' was Dr. Eckley's hearty and emphatic rejoinder.

Undoubtedly Old South was feeling the pressure of the Unitarian drift, but we believe that the evidence supports its faithfulness to Trinitarianism. In the year 1806, however, Boston Congregationalism, with the exception of Old South Church, was practically defunct and helpless. It had apostatized from Orthodoxy, although numerous orthodox individuals were still present in many of the churches.

It is only just that we inquire into the cause of this movement. It was threefold. First, there was reaction. As the Colony became a mature state it reacted against the strictness of Puritanism, as is shown in the Half-Way Covenant and

in the growth of tolerance in the century preceding the Revolution.

It also reacted against the excesses of the Whitefield Revival which had brought Evangelical Protestantism into disrepute among those who resisted the Revival movement and among those who did not believe in emotionalism. One of the first results of this occurred in the life of Jonathan Edwards who suffered a severe blow in the loss of his pulpit, partly due to this reaction. The tendency increased as the eighteenth century drew to a close.

The second cause was the preoccupation of the clergymen with patriotic matters. This was a stirring period of American history during which religious interest was effaced by political interest. Less than twenty years after the Whitefield revival, the French and Indian War commanded the strength and resources of the colonies and a decade later came the Declaration of Independence, quickly succeeded by the War of the Revolution. Even Boston itself was alternately bombarded by the cannon of friendly and hostile powers. We may be proud that the clergymen were prime movers in this great struggle of American independence, but while they were engaged in this titanic struggle they became more and more indifferent to theological questions which might have had a tendency to divide them when they needed harmony. As a result, Arminianism gained a foothold and led, as it most always does, to Unitarianism.

The third cause was the influx of French Rationalism due to our close military alliance with France in these difficult years. We recall that this was the century of the French Encyclopedists d'Alembert and Diderot, who believed that the human reason was strictly autonomous and able to discover eternal truths unaided. It was the time of Voltaire, who closely followed the Deism of Herbert of Cherbury. This left no room for Revelation or the Trinity or for the essential Deity of Christ. The universities and the cultured people took up with the new idea and entered a period of Rationalism.

The condition resulting among Boston churches was as follows: There were no Thursday lectures which had been so famous in the century and a half preceding. There were no evening services. There were no prayer meetings. There had not been a new Congregational church for seventy-four years. Church membership was static in the midst of a growing population. Nathanael Willis, an early deacon of Park Street Church and editor of *The Recorder*, could write:

> The commencement of the present century (the nineteenth) found the Congregational churches of this city in a state of deep spiritual declension. The piety, fidelity and spirituality of the mass of her members were flickering like the light of a dying lamp. The Christianity of the day retained in its external forms and aspects much that was venerable and conservative, but its life and power were gone; the real, throbbing, earnest soul of it was stifled and palsied. The voice of the pulpit in force was not without strength and cogency, the decencies, charities and virtues of a high-toned morality, but seldom echoed the thunders of a violated law, or the melting accents of Calvary. There were no revivals quickening the people of God, awakening and converting the penitent, there were no associations in the midst of us to print and scatter tracts, to print Bibles, to undertake the conquest of the heathen world for Christ. The only religious meetings of the week were on the Sabbath. There was no evening lecture, no altar of social prayer, no intercessions in concert for the coming of the kingdom, no schools for the religious education of the young, no weekly religious periodicals discussing earnestly the signs of the times, the demands of the age, great questions of faith and practice, or giving tidings of the refreshing visits of the Spirit abroad and thus quickening the sympathy and animating the activities of Christians at home.

The Rebirth of Orthodox Christianity—Park Street Church

In a situation such as this Park Street Church was formed to propagate Evangelical Christianity. It had its roots in several streams. The first was a "Society for Mutual Improvement" which held meetings weekly for the purpose of discussing spiritual subjects. It was com-

posed of eight young men, six of whom were members of the Old South Church and two of whom were not at that time members. They met from 1805 until the organization of Park Street Church. With the exception of one, who removed to Braintree before the organization of Park Street Church, these became members. Dr. Eckley himself often addressed this little group of Earnest Christian men.

A second root of the church rested in a small circle of praying women, a meeting of whom had continued from the revival of 1740 and which had maintained in secret the flame of evangelical piety during this long period.

A third incident important to the forming of the church was the holding of a preaching mission in the summer of 1808 by Dr. Henry Kollock of Savannah, Georgia. Dr. Kollock's Calvinistic preaching in an evangelistic and eloquent way produced an extraordinary impression. The small group above mentioned, along with others, felt that the time had now come for the more vigorous and open manifestation of the vital doctrines of the Gospel. They consulted together, sought the counsel of God in prayer and asked Dr. Kollock if he would come to Boston as their pastor on the condition that they build him a house of worship. He readily agreed and immediately the purposes of the group were formed.

After much prayer, on November 28, 1808, nineteen men subscribed $15,200 on condition that $40,000 should be raised before the enterprise be undertaken. By December 10, of the same year the $40,000 was subscribed and steps were immediately taken to organize a new church.

By February 23, 1809, the doctrinal statement and the Articles of Faith and Covenant were agreed upon. Four days later, February 27, at a meeting in the home of William Thurston, Drs. Morse, Codman and Holmes, representing the churches of Charlestown, Dorchester and Cambridge, constituted the Park Street Church. Nine men and twelve women were charter members, but on the same evening five others joined on confession of faith, making a total of twenty-six.

On May first of the same year, the cornerstone of the present edifice was laid with Dr. J. Morse preaching the sermon. The building was completed and dedicated on January 10, 1810, at a cost of $21,000 for the land, and fifty-four thousand dollars for the building and steeple bell. The last thirty thousand of this was paid by the original members by February 1, 1811, in spite of the fact that Dr. Kollock later was unable to accept the pastorate. The first pastor, Dr. Edward Griffin, who had acted as a supply for a year and a half, since the dedication, was installed July 31, 1811.

The foundation doctrines of Park Street Church were exactly the same as the doctrines of early Congregationalism, with the exception of the belief in a State Church.

First, the Scriptures of the Old and New Testament were accepted as the Word of God and the only perfect rule of Christian faith and practice.

Second, the church declared its adherence to the Christian religion, called "Evangelical," and to the doctrines of grace as they were stated in the Westminster Assembly's Confession, consented unto by the Congregational churches May 12, 1680.

These doctrines include the belief in the Trinity, in the decrees of God embracing creation and providence, in the depravity of man, in predestination, in the Deity and Saviourhood of Jesus Christ, and in regeneration by the Holy Spirit.

Third, the ecclesiastical government and discipline as contained in the Cambridge platform of 1648 was adopted.

Fourth, admittance to membership in the church was on evidence of regeneration in the life of the individual. That these doctrines were powerfully

preached by Dr. Edward Griffin, the first pastor and a pupil of the younger Edwards, is evidenced by his evening lectures still extant under the title, "Park Street Lectures."

The second pastor, Dr. Sereno Edwards Dwight, the son of Timothy Dwight, president of Yale University, and the great grandson of Jonathan Edwards, likewise faithfully preached these doctrines. It was a result of this preaching that the first great revival in nearly one hundred years came to Boston through the instrumentality of Park Street Church.

That the founders of Park Street Church were in earnest is evidenced by the results of this militant orthodoxy in the first fifteen years of the church's existence. The first occurrence was the founding by a deacon of Park Street Church, Nathanael Willis, under the advice of Dr. Griffin, of the *Puritan Recorder,* the first religious weekly newspaper and the forerunner of the *Congregationalist,* which was to exert a powerful influence in Boston.

Next, in the summer of 1815, The American Education Society for the purpose of assisting young men desirous of entering the ministry was formed in the Park Street vestry and a committee appointed to draft a constitution.

Simultaneously with the founding of Park Street Church was the instituting of Andover Theological Seminary for the purpose of training preachers along orthodox lines. From the second class of that seminary came four young men who desired to go to the mission field. As a result of their request, The American Board of Commissioners for Foreign Missions was organized and Dr. Griffin was one of those who assisted in ordination of the first five missionaries, at Salem, who were to go out under the Board.

On May 13, 1816, Dr. Griffin made a motion in a meeting at New York, at which he was the chief speaker, for the purpose of organizing the American Bible Society, which was duly founded as a result.

On October 15, 1819, the Sandwich Island Church was duly constituted with religious services in the vestry of Park Street Church. Scores of thousands have been connected with that church.

In October, 1824, a movement made by Lewis Dwight, a member of Park Street Church, resulted in the formation of the Prison Discipline Society.

In January, 1826, as a result of a meeting held in Park Street vestry and at the request of Dr. Edward Beecher, The American Temperance Society was formed.

During this same period of fifteen years a great revival occurred and a plan was executed which resulted in the Near East Missions of the American Board, to which we will refer a little later. Fifteen years marked the rebirth of Orthodox Congregationalism under the leadership of Park Street Church.

The History of Orthodox Congregationalism—Militant Christianity

The factors in the growth of Congregationalism after this new interest was manifested in the early nineteenth century were several. First, was what is called " The Monthly Concert of Prayer." This was observed in several places in New England prior to 1816, but on the Sabbath of June 30th, 1816, the supply preacher of Park Street Church, Rev. Elijah Waterman, announced that the Monthly Concert of Prayer for the conversion of the world would be held on the first Monday of August, 1816. At each of these meetings subsequently, Mr. Nathanael Willis communicated information relative to the advancement of Christ's kingdom and prayers were offered by those present.

Two years later, the Old South Church united with the Park Street Church in observance of the Monthly Concert. The attendance varied from four to six hundred persons and the interest in foreign missions under Dr.

Dwight's leadership reached a new high. In fact, it was here that the idea for the American Mission to Jerusalem was first suggested by Dr. Dwight, pastor of Park Street Church. Out of these Monthly Concerts of Prayer went a great stimulus to the foreign missionary endeavor.

A second influential factor was the daily prayer meeting commenced in 1840 and held at 8:30 in the morning six days a week, at which there were never less than thirty and sometimes as many as three hundred people uniting in prayer and testimony for an outpouring of the Holy Spirit upon the city of Boston. This meeting lasted for four years, during which time hundreds of people were taken into the cooperative Congregational churches on profession of faith and by letter. In one year alone 715 people were received on profession of faith. Park Street Church received over three hundred members as a result of these prayer meetings. They were the means of strengthening the newly formed churches which were being founded constantly by the Orthodox congregations.

The third factor consists of the revivals which occurred through the influence of the church. The first was in 1823 when in a quiet, sane, beautiful way the truth of God conquered the hearts of men. From the articles of Rev. J. A. Vinton it appears that this revival was largely due to the personal leadership of Dr. Dwight, who gave himself so assiduously to the task in fervent prayer, labor and watchfulness that it exhausted his strength and the church was compelled to give him a year's vacation in Europe and then to accept his resignation because his strength was exhausted. Through this revival, however, several hundred people were added to these orthodox churches in Boston.

The next revival occured under the leadership of Charles G. Finney. He had visited Boston and preached in the evenings for several weeks in the year 1832 without much effect. He testifies that he heard speeches like these, when he preached searching sermons to the Christians, "What will the Unitarians say if such things are true of those of us who are orthodox . . . If Mr. Finney preaches to us in this way the Unitarians will triumph over us and say that at least the orthodox are no better Christians than the Unitarians." Mr. Finney said that they evidently resented his plain preaching.

He returned again in 1843 and again in 1856. The last visit was the one which produced the most profound impression upon the city. He began his labors at Park Street Church and preached a sermon for the purpose of reclaiming the back-slidden. At the close of the service Dr. Stone said to him,

> Brother Finney, I wish to have you understand that I need to have this preaching as much as any member of this church. I have been very much dissatisfied with my own religious state for a long time and have sent for you on my own account and for the sake of my own soul as well as the souls of the people.

Under the leadership of Mr. Finney, Dr. Stone believed that he was converted and testified in such a manner to the people. Almost immediately a great work of revival started which extended throughout the city into many churches, during which time Park Street Church was always the scene of constant meetings, sometimes for daily prayer, sometimes for women, and sometimes for special groups. Over two hundred members were added to this church in one year.

Another revival occurred in Boston's history which has been called, "Boston's Awakening", under the leadership of Dr. Chapman and Mr. Alexander. This time the chairman of the general committee carrying on the entire work was the pastor of Park Street Church, Dr. A. Z. Conrad. According to the record of that revival, which stirred Boston to its foundation, hundreds of members were added to the churches.

Thus it is evident that a phenomenal growth of orthodox Congregationalism took place during the years following the rebirth of this denomination. Statistics tell us that in the year 1843 the thirteen new orthodox churches had a larger average attendance than the seventeen former churches that had deflected to Unitarianism.

Moreover, in the seventy years following the founding of Park Street Church forty new churches were established of which twenty-six were in ancient Boston and fourteen in the suburbs. First came the Essex Street Church to which Park sent eight members to strengthen the endeavor. Following came the Hanover Street Church (the Bowdoin Street Church), the Salem Church, the Central Church and the Mt. Vernon Church, to all of which Park Street Church dismissed members most cordially to strengthen each endeavor. In a real sense it became the mother of other churches of orthodox belief.

We have already mentioned that Andover Seminary and the American Board came out of the same movement which brought Park Street Church into existence, so that their histories were closely connected. In the year 1818 the suggestion came out of the Monthly Concert of Prayer for a mission to the downtrodden of Israel in Palestine. As a result, in November, 1819, the missionaries Pliny Fisk and Levi Parsons sailed for Smyrna. At that time a deacon of Park Street Church was treasurer of the American Board. At the Concert was raised sufficient money to send a printing press to the Isle of Malta to reinforce the work of these missionaries and with it went a Mr. Daniel Temple to superintend its operations. From these early efforts came the entire work in the Near East of the American Board.

On October 15 of the same year the first company of missionaries to the Sandwich Islands was formed into a church with appropriate religious services in Park Street Church and they soon sailed for their field bringing great success to their undertaking. Within fifty years from the beginning of the church Park Street contributed more than one hundred thousand dollars through the Monthly Concert and its regular contributions to the missionary enterprise. Such were the activities of active orthodoxy.

The Present Challenge to Orthodox Christianity—Modernism

Once again Orthodox Congregationalism has entered a season of decay. Many of our churches are occupied by self-confessed liberals in theology. Liberalism is another name for Modernism. This is a first cousin to Unitarianism. In face, the beliefs of Modernism are practically identical with the beliefs of orthodoxy aside from a social gospel. We no longer have unity of action or of thought but many shades of opinion are represented in the churches that once were orthodox.

History is again repeating itself and the new system of thought is called Liberalism. At the same time other faiths are flourishing in our midst. They have a perfect right to their existence and to the privilege of propagating themselves, but it is very evident that sacramental, formal, ethical, healing religions quite opposed to evangelical Christianity, are flourishing while orthodoxy is very weak. A second crisis faces orthodox Christianity which is just as serious as the crisis of 1805.

This is not only true of Boston orthodox Congregationalism but it is true throughout Christendom. The church is largely in a defunct condition through every denomination. Our ministers are preaching panaceas instead of the doctrines of redemption, and we lay the responsibility for a declining church at the door of the ministers. We must return to a message which is able to give an anchor to the soul. Instead of watering down our theology to suit the desires of the people we must preach an un-

changing message for the souls of men which will give them inspiration in the midst of the crying needs of society today. Such a standard we find alone in the Westminster Confession of Faith adhered to by this Church.

In the light of our history, in the light of our former accomplishments and in the light of the unchanging message of the Bible we summon Boston Congregationalism to repentance through the warning of Christ in the Book of Revelation that if we do not repent, our candlestick shall be removed. I summon this denomination, this City, this Commonwealth to the God Who gave them life and prosperity and Who now offers His grace.

Away with diluted gospels, pink messages and adulterated Bibles. On the revealed truth this church has stood for 150 years and shall stand in the years that are to come. The delicate tower having been spared by hurricanes, storms and decay stands as a Puritan finger pointing to God. Our fathers caught the message from the Pilgrims and in their very words they encased it in the Park Street Church. While Brimstone Corner stands Boston cannot forget its origins.

There is a way out for our day also. We believe that way is by prayer in social groups, daily prayer by Christians; by revivals which alone can beat back the darkness; and by fearless preaching of the orthodox tenets of redemption, that Jesus is the Son of God, that the blood of His Cross brings forgiveness, and that the regeneration of the individual saves him from the pains of hell. May God guide our future and preserve us for His glory as we again attempt to point the way back to the Old Paths.

Summer School of Theology

THE management of Winona Lake School of Theology announces the 1939 session to be held from July 11 to August 16, with two semesters of fifteen days each. This beauty spot is easily reached by train, auto or bus.

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In their advertisement in another part of this issue is set down the names of the faculty, and the subjects treated this year.

A twelve page Prospectus with full information may be had by requesting the same of the Dean, Dr. J. A. Huffman, one of our valued Contributing Editors, 302 Morton Blvd., Marion, Indiana.

There are passages of the Bible that are soiled forever by the touches of hands of ministers who delight in the cheap jokes they have left behind them. —*Phillips Brooks.*

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Symbolism in Worship

PROFESSOR GEORGE EVANS, D.D.

A RENOWNED philosopher of a former century said that worship was the "highest deed of the human spirit." Its importance is manifest when one considers that on it depends the eternal destiny of every soul. All the races of men have some form of worship and their objects of worship are numerous. The act of worship recognizes a power superior to that of the worshiper and on which the worshiper is understood to be more or less dependent. And the worship of that power in the minds of more enlightened peoples relates them to the world of spirits both for the present and the future.

What must be thought of the multitudes who do not worship? Do they suppose themselves related only to this world of matter and time? What a dangerous delusion! However the importance of worship does not lie in the act itself but in the superior power or person to whom it is offered. Herein consists the vanity and utter darkness of soul that follows the worship of false gods and idols. It is only necessary to call attention to the low condition and degradation of many peoples who do not know the true God.

On the other hand, how highly privileged are the people of Christian nations who have the full revelation of God through His Word and through His Son, the Lord Jesus Christ! And yet the one saying of Jesus in answer to the temptation of the Devil is sufficient instruction for any inquirer on this subject: "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt.4:10). But strangely even among Christian nations, the perversity of the human heart turns away from the true God to the worship of lower objects. History and wide observation confirm the truth of this.

One department of religious life in which the tendency to decline has been shown offers the topic for consideration in this paper: Symbolism in Worship. The use of symbolism is found in all the more prominent religions. In the early religion of the Aryans, Zoroastrianism, fire was the symbol of the presence of God. Among the worshipers of nature, various objects were symbols of its powers and manifestations, until by the process of personification these were represented by images of human beings.

For example, it is known historically that the first sensuous object of worship among the Greeks was only a crude pillar, and their adoption of the human form came later. So among the Romans the first image erected was that of the goddess Diana in the sixth century before Christ. The multitude of idolatrous images worshiped by both peoples in their later history is a matter of common knowledge. In lower conditions idols in the form of beasts, birds and creeping things were supposed to represent the powers of evil that needed to be appeased.

Thus among idolatrous peoples, refined or rude, the symbol took the place of the reputed power and became the object of worship. That such worship was an abomination to God and could in no sense be regarded as service offered Him is made plain throughout the whole extent of Old Testament history, prophecy and teaching.

Take for example one of the curses pronounced on Mt. Ebal soon after the occupation of the land of Canaan:

> Cursed be the man that maketh any graven or molten image, an abomination to the Lord, the work of the hands of the craftsman (Deut. 27:15).

And again through the great prophet Isaiah:

I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images (ch.42:8).

So the tendency of symbolism to descend to idolatry among so-called primitive religions serves to illustrate the subject in hand.

Symbolism was used extensively in the Mosaic system of Hebrew religion. The Tabernacle, the priesthood, the sacrifices, even their feast days were types predictive of future developments which were fulfilled in the coming of Christ, the Messiah, and in the wondrous provisions of redemption revealed in the Christian scriptures of the New Testament. The tendency among the people of Israel was not to make those symbols the object of worship, but to turn away from them in repeated apostacy to the corrupt religions and idols of their heathen neighbors.

One striking example in which a symbol became an object of their worship may be cited. On a certain occasion of serious murmuring in the wilderness the Lord sent fiery serpents among the people. Many were bitten and died. Then Moses was entreated by some to intercede for them, and he received instructions from God to set up the brazen serpent that every one that was bitten, when he looked upon it, might live. The immediate purpose of its erection was served in the healing of the people; and a more distant symbolism is found in our Lord's reference to it when he said:

As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him should not perish, but have eternal life (Num.21:4-9; John 3:14,15.

But that simple object of brass, because of its association with such a deliverance, was taken into the Promised Land and was preserved for hundreds of years. At last we learn that King Hezekiah, purging the land of the idolatry into which it had fallen,

brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan. Margin: That is, a piece of brass. (2 Kings 18:4).

So among those people, though they were acquainted with the true God and His requirements of worship, the symbol became an idol.

The spiritual and beautiful symbolism of the Mosaic system was fulfilled and done away in the coming of Christ and in the perfect redemption which he accomplished for mankind. No longer was there need for priesthood and sacrifice. He became our High Priest, He offered His own blood for our ransom and the remission of sins, He opened the way to His Father on His heavenly throne and invites all men to come and accept his mercy and pardon.

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely" (Rev. 22:17).

Christianity too has its symbols. Two were instituted by our Lord and others have come into use in later time. The use of water in baptism is symbolic. So are the elements of bread and wine in the Lord's Supper. It is remarkable what controversies, contentions and divisions have centered in these simple things as a result of the differences of opinion in the minds of churchmen regarding their meaning and functions. Without seeking to introduce any of the points of debate that have been used in the past it will serve the purpose of this study to state simply some historic facts concerning the elements used in the Lord's Supper.

It is evident from the accounts given in the Gospels and in Paul's first epistle to the Corinthians that when the Lord instituted this sacrament He used portions of the bread and wine which they had already been using in the celebration of the Passover, the simple elements of their food. It is evident that when He spoke of the bread and wine as His body and blood, His own body, so familiar to the disciples, was there before them, unbroken, unwounded, not

yet offering any suggestion of the cruel treatment and crucifixion that He was to suffer the next day.

From the writings of the New Testament it is also evident that the apostles and the Christians of the first century regarded the crucifixion of Christ as an all-sufficient, perfect and eternal sacrifice for man's sin. And as a consequence they believed and taught that His sacrifice did not need to be repeated, nor did it leave place for any other sacrifice. So we read the clear statement of the apostle concerning Christ:

> Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (Heb.9:25,26). We are sanctified through *the offering of the body of Jesus Christ once for all.* . . . this man, after he had offered *one sacrifice for sins for ever,* sat down on the right hand of God; . . . For by one offering he hath perfected for ever them that are sanctified (Heb.10:10-14).

In the intervening centuries great changes have taken place in a certain section of the church touching doctrine and practice in the use of the elements of the Lord's Supper. The simple piece of bread is conceived to be the body of Jesus Christ. The wine is conceived to be the blood of Jesus Christ, and these elements are worshiped on the altar of the church. The bread is further carried about in solemn procession to receive the adoration of the people, and this is known as the "elevation of the host." The celebration of the sacrament is accordingly regarded as the offering of "an unbloody sacrifice," repeating the sacrifice offered by Christ on Calvary.

The great Eucharistic Congresses of recent years are held for the express purpose of magnifying this act of worship. The news reports show that at the Congress held in New Orleans in October, 1938, special altars were erected, more than a hundred and fifty of them, and on the altars were the elements of the sacrament. At the great open-air Mass held in the City park Stadium, when the Host was raised up, 80,000 men, women, and children knelt in worship. It hardly needs to be pointed out to those who accept the teachings of the Bible in their simplicity that such an act was not in conformity with the will and purpose of God. The perfect sacrifice of Christ on Calvary was dishonored by the substitution of a false sacrifice instituted by men.

These facts briefly rehearsed, though the outcome of centuries, serve as another example of the truth that sacred symbols have a tendency to become substitutes for the true and only divine object of man's worship.

Recognizing this tendency in general the question arises, what will be the outcome of the present increasing custom of erecting crosses in the interior of evangelical Protestant churches?

The custom is new. It was practically unknown before the present century. In fact, it was repulsive to the feelings of evangelical Christians of former generations. It seems to be contemporaneous with an admitted decline in the spiritual life of the people. And with lack of spiritual life, spiritual worship has declined. Consequently when the soul is not aware of communion with God, it happens, as one has expressed it, that a visible and symbolic center of attention is demanded, and the cross serves the purpose for many.

Like other customs in religious and secular life this so recently introduced has spread and grown at a remarkable rate, so that crosses of every description have been set up at the instance of pastors and other officials, and have been presented as gifts to the churches by benevolent individuals.

That the cross has its place no one will deny. In the language of the Apostle Paul in the New Testament it was used to represent the complete gospel of salvation through Christ Jesus. He said:

> For Christ sent me not to baptize, *but to preach the gospel,* (and after one intervening

sentence he went on): for the *preaching of the cross* is to them that perish foolishness; but unto us which are saved it is the power of God (1 Cor.1:17,18). (And again in the familiar passage): But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom (or margin, whereby) the world is crucified unto me, and I unto the world.

Certainly this crucifixion to the world was not by means of the wooden cross of Calvary or any image of it, but by the faith of the gospel, symbolized in language by "the cross."

In physical representation, whether as an ornament or jewel in gold, silver or precious stones, or as a general object in wood, stone, or other material, or as a symbol painted, printed or written, it has been recognized from very early Christian centuries as an emblem of the kingdom established by its King, the Lord Jesus Christ, which will subdue and bring under His dominion all the kingdoms and powers of earth and which shall never be destroyed. Just as the crescent is the emblem of Mohammedanism, as the flag with its stars and stripes is the emblem of the United States, so the Cross is the emblem of the Kingdom of Heaven.

On the other hand, the cross in any form never symbolized the presence or person of the living Christ, and, improperly used, it might symbolize a dead Christ, which would certainly be objectionable to a thoughtful Christian. He would recall the words of our Lord:

I am the first and the last: I am he that liveth and was dead; and, behold, I am *alive forevermore*, Amen (Rev. 1:17,18). "Death hath no more dominion over him (Rom. 6:9).

As a symbol of Christianity it was appropriately used on the exterior of churches, schools and other buildings to distinguish them from commercial and secular institutions, and in foreign countries especially, from the temples and shrines of other religions. But such a purpose could not be served when a cross is set up in the interior of a church used by a Christian congregation. They would have no need of a mark of identification. *In fact, an image of any kind has no place in a church dedicated to the worship of the true God.*

The fact that crosses are set up gives rise to a careful consideration of the question already proposed: What will be the outcome of the recent innovation of erecting crosses in evangelical churches? In the first place it is to be noticed that they are generally set up standing or hanging in a most prominent position behind the pulpit, in the center of the chancel, or at some point in front of the congregation according to the plan of the building. As a result they become unwittingly and without intention on the part of the people the center of every act of worship. This is especially true in churches where the communicants at the Lord's Supper are invited to kneel about the communion rail or chancel and bow before the cross. It is not contended that they knowingly or deliberately perform an act of worship in doing so.

But it leads to another and more serious consideration. Of whatever material the cross may be constructed it is not the cross of Calvary, but an image or representation of it. And here lies the whole danger of this new custom. It is but the beginning and introduction in America of an old evil that caused debate and strife for hundreds of years in the Old World, leading to bitter persecutions and wars.

And in the very nature of the case, since people in America are as human as those in Europe, and since the essentials and cherished truths of Christianity are similar in both continents, the same causes will produce the same effects here as they did there. This introduction of the cross into the interior of evangelical churches will inevitably lead to the use of other images and give rise to the practice of image worship with all the superstitions that accompany it, and the resultant divisions and strife.

To those who know the history of similar conditions in the church in the

past the outlook is ominous, and calls for immediate action. The tendency should be resisted by all possible means. Pastors who are supposed to understand church history and who are zealous for purity of worship will refuse to permit the encroachment of images of any kind, for when once admitted it is well-nigh impossible to remove them. The sentiment of sacredness thrown around them can only be overcome by the violence of iconoclasm.

The members and attendants who desire to offer acceptable worship to God will make protest, and, if not heeded will lend their influence and presence to churches where such sensuous objects are not used. By so doing they will be following in the footsteps of our ancestors who protested even to death for the establishment of the freedom in conscience and worship that we now enjoy.

It is intended to follow up this article with a presentation of the development of image worship in the Old World during the Christian era.

The World in the Church

ROY TALMAGE BRUMBAUGH, D.D.

Pergamos

STUDYING the Book of the Revelation of Jesus Christ many are thinking through the Church period which is recorded in the Revelation 2 and 3. Let us look at the church then at Pergamos, and at every church like it today. Rev. 2:12 reads: "And to the messenger of the Church at Permagos, write".

What is the Church? What is a Church? We have three illustrations of what the Church is not.

1. We recently read of a so-called Church with a congregation of one person. It seems that a wealthy woman, distressed because of factionism in churches, built her own church to get away from all church squabbles. She has her own church building, built and owned by herself; there is but one pew; there is one prayer book; there is one pastor. The one church bell calls but one worshipper to service each Sunday. That is no church of Jesus Christ!

2. Those men who look at a great ecclesiastical organization, with numerous religious heads of various degrees of earthly glory, with ritual, ceremonies, numerous societies, boards and agencies, are deceived if they call that a church; it is not a church from the viewpoint of God.

3. Religious groups made up of worldly men, women and young people, some of whom live habitually in drunkenness, in worldliness, in other open sin, some even denying the Lord who bought them, and are trampling the blood of Christ under foot: these are not churches of Christ, but synagogues of Satan.

The invisible Church is an organism, a living spiritual body, each member of which has been regenerated by the Holy Spirit and has been made partaker of our Lord's own life, and will share His glory in the age to come.

The visible church is an organization constituted of both believers and unbelievers. The Lord commanded church organization, even though tares will be found among the wheat, even though the Lord will finally spue the outward organization out of His mouth.

The true Church of God is a people called by God out from among Jew and Gentile. Every truly regenerated person is a member of the true Church. At the center of the true Church is the Person and worship of Christ Himself. Where His people gather in His name, there is He in the midst of them.

Rev. 2:12: "And to the messenger of the church in Pergamos, write." Pergamos was the capitol of the Roman government in Asia when the Apostle John wrote these words. This was at one time one of the most important cities in Asia and noted for its wealth and idolatry; a pagan cathedral city, a university city, a pleasure-seeking people. From the viewpoint of God, the city was evil. Satan and his hosts were there while pagan priests bridged the gap between mortals and demons.

Rev. 2:12b: "These things saith He which hath the sharp sword with two edges." The sword speaks of absolute, universal and eternal authority, in contrast with limited and local authority. The sword declares the fact of Divine judgment. The sword is drawn and ready for work. Judgment is executed on both Church and world, believer and unbeliever. The two-edged sword pictures the Word of God by which everything is judged.

The Lord says: "I know thy works." The Lord knows our occupation, official and informal. The Lord knows where we work for Him: He has our business address. The Lord knows why we work —whether for Him, or to be seen of men. The Lord knows whether we are working in the Spirit, or in the energy of the flesh. The Lord knows whether we are building with wood, hay, stubble; or with gold, silver and precious stones.

The Lord says: "I know where thou dwellest." The Lord knows our home address as individuals and as a church. The Lord knows the environment we deliberately choose in our spare time. The Lord knows that all of us, the Redeemed, are in the world, although not of the world. Christians live in the midst of the enemies of Christ, the Bible and of God. The world and the devil live near to all of us. The flesh lives in the same house with us.

The Lord says: Rev. 2:13a "I know thy works, and where thou dwellest, even where Satan's seat (throne) is." The Word of God refers to them that dwell upon the earth, or earth-dwellers. This is a class of apostates who deliberately choose the things of the earth in preference to the things of heaven; but our citizenship is in heaven.

In Rev. 2:13 the reference is to those dwelling where Satan's throne is. Satan then has his throne somewhere on this earth—not in heaven, or in hell. He has not yet been in hell, although he will be cast therein as Rev. 20 declares. Neither will he rule in hell then, but will be the chief sufferer there.

Satan then dwelt at Pergamos. This was the first city to establish emperor-worship. Emperors were deified then as are dictators today. The god of this world, the devil, blinds the minds of them that believe not.

Satan failed to destroy the church with the sword. And then he used other methods. Through Constantine, the Roman emperor, he used patronage. He brought the world into the church. Before this, worship was simple and church buildings unostentatious, and the members and pastors humble. But when Christianity was recognized by the state, and the church and state were united, then apostasy began.

Instead of meeting in catacombs, kitchens, cellars, humble dwellings, even dungeons, the church began to worship in what had been pagan temples with their beautiful architecture, gorgeous altars, sculptured statues, and soft robes; and the Devil's Millenium was on!

Our Lord, first of all, commends this Church, Rev. 2:13b: "And thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth."

Right in the city where Satan had his headquarters there were some believers who were faithful. In the shadow of the Prince of darkness, they stood firm for Christ. They held fast the name of the Lord Jesus. They declared that the

Word was eternal, that Jesus was truly God and not merely a creation of God, that Christ is one with the Father, that Christ was superior to Caesar, not only very God of very God, but King of Kings. They did not fear to acknowledge Christ as Redeemer and Master and God. Think of confessing Christ in the very shadow of Satan's throne!

This church did not deny the faith. They believed the Bible to be the Word of God, believed every Christian doctrine, and declared their confidence in the finished work of Christ. Some were faithful to Christ unto death. One such is named "Antipas." We know nothing more about him. Christ calls him "My faithful martyr" and that is sufficient. His name means "One against many." Words of commendation are followed by a rebuke. Our Lord says, Rev. 2:14,15,

> But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

This church had not officially adopted error, but it had permitted two false doctrines to be taught in the Church. One of the great sins of the churches is toleration of false teaching. The two evil doctrines then taught were the Doctrine of Balaam, and the Doctrine of the Nicolaitanes.

Balaam was an Old Testament prophet, who for money and position, tried to curse the Israel of God. When he failed to do so he caused the fall of many in Israel through the immoral women of Moab, and through pagan religious worship, which brought them under the power of demons. Balaamites cause the people of God to stumble. Idolatry and fornication are fruits of Balaamism.

Balaamites cast a snare before the people of God. The world Balaam means "the destroyer of the people." Modernism and cultism deceive babes in Christ and cause them to stumble in faith and practise. Unregenerated or carnal leaders bring the world into the church, which practise is called spiritual fornication; it is illicit intercouse with the harlot, the world. Our Lord said to His disciples (John 15:18-19):

> If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

It follows, therefore, that when the world comes into the church, the Church has surrendered to the enemies of Christ. When the world loves the Church, it is because the church has become worldly. The following news item some of you read in the paper illustrates this point.

> **Church Replaces Gin with Swing in Dry Cabaret**
>
> Decatur, Ill., Aug. 13. A swing band and a three-act floor show entertained 1000 persons who jammed Decatur's church-sponsored dry night club at its opening here last night.
>
> Indorsed by the Decatur church council, the show was given by representatives of all the larger Decatur churches.
>
> E. J. Muffley, president of the church council, described the opening as a "huge success."

The Apostle John knew the dangers of this and wrote, 1 John 2:15-17:

> Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.

Balaam led many in Israel astray. God showed His contempt for the Prophet Balaam by not warning him through a man, but through the mouth of a dumb ass. When God has to use a mule to reprove a man, that man has fallen low. When God must needs speaks to unsaved men through war, hurricanes, tidal waves, earthquakes, public disaster, degenerate man has fallen very low.

Rev. 2:15: "So hast thou also them that hold the doctrine of the Nicolai-

tanes, which thing I hate." We have no record of this party in Church history, but the name is made up of two Greek words which seem to declare the sin of overlordship. The Lord selects undershepherds to guard, guide, govern, feed and shepherd the flock, but He never calls any one to lord it over the flock, whether clergy or laity. The Word of God declares, "One is your Master, even Christ, and all ye are brethren."

The Lord gives to His Church evangelists, pastors, teachers, for the work of building up His Body through conversions and growth in grace and knowledge of our Lord and Saviour Jesus Christ.

The churches were directed by the Holy Spirit to choose and ordain elders and deacons for organizational purposes. This simple organization is sufficient. But man stepped in to mar it. He developed a highly organized ecclesiasticism which has been a curse in the church. Where in the Bible is there a warrant for the ecclesiastical overlords and ponderous church machines of this apostate day? Current ecclesiasticism is a hideous monster, more cruel than death, hiding behind a pious mask.

Our Lord warns the churches tolerating false doctrines and practise, saying, Rev. 2:16 "Repent: or else I will come unto thee quickly, and will fight against them with the sword of my mouth." The Lord distinguishes between the true Church and those holding false doctrine. "I will come unto thee"—the church. "I will fight against them"—the false teachers. Christ will come for the wheat: He will make war on the tares.

But the Lord holds the church responsible for what is taught and tolerated. The church and overseers are called to repent. Why? They had permitted the devil to sow tares among the wheat; and that without protest. They tolerated false teaching and teachers. What were they to do? Get rid of error and errorists at once! The alternative from the Lord was this: You exclude them, or My judgment will fall on you.

The Gospel itself is a sweet savor of Christ unto God in them that are saved; and in them that perish the Gospel is the savor of death unto death (2 Cor. 2:15,16).

Our Lord warns: "Repent," or else "I will fight against them with the Sword of My mouth" Rev. 2:16. The Sword of His mouth, the Word of God, is a critic of the thoughts and intents of the heart. The Word of God is the standard by which God judges faith and life. In Rev. 19 the same sword is an instrument of war.

God will war against false doctrine and ecclesiasticism, as well as against the Antichrist and his armies. He may use political and military power to carry out His judgments on corrupt ecclesiasticism and false teachers.

What is our reaction to the Word of God? Our reaction to the Word of God shows our moral and spiritual condition. If we fight the Word of God, it is because of moral and spiritual degradation. If we yield to it, it is because we are growing spiritually. Faithful preaching of the Word uncovers character with startling thoroughness. The Word of God is living and active.

Rev. 2:17a: "He that hath an ear, let him hear what the Spirit saith unto the churches." Recovery of the whole organized church is hopeless. Individual responsibility is therefore stressed. Some individuals will act. If churches do not exclude false teachers and wrong teaching, consecrated overcomers will come out from such churches and be separate.

Balaam whispers to the believer that: 1, It is all right to form and hold social friendships among unbelievers. 2, It is all right for a Christian to marry an unbeliever to redeem him or her. 3, It is all right to be a member of an apostate church. 4, It is all right to attend the meetings of cultists. 5, It is all right to fellowship with the world in its principles and pleasures. But what does God

say? 2 Cor. 6:14-16:

Be ye (believers) not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an unbeliever? And what agreement hath the temple of God with idols? for ye (believers) are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

The Lord seeks for overcomers in these closing days. Faithful believers who having done all, stand! Rev. 2:17b: The overcomer is an individual. The overcomer will be rewarded.

To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

The reward is three fold: 1, Sustenance from heaven: He will give to eat of the hidden manna. Hidden because now invisible. Many are being now fed on the Bread of heaven. Spiritual food mysteriously gives supernatural strength. Our Lord declared that: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God shall man live."

2, Open and eternal recognition of the Lord. A white stone suggesting the approval of God. The Spirit Himself witnesses with our spirit.

3, Secret satisfaction. The overcomer will receive: a new name expressing new blessedness, a new name as a consequence of the new life kept new, a new name forever kept secret between the Lord and the overcomer. A secret is a mark of intimacy and this between Christ and the overcomer!

All of us may not want to face the facts presented by our Lord in the Rev. 2:12-17, but some will. We may not face the truth of reward to every overcomer but some will pick up the crown others refuse to earn. Some must overcome. The true Church could not continue without overcomers, so there will ever be overcomers. Personal overcomers not only perpetuate the true Church, but also share our Lord's victory! Don't you want to be an overcomer?

Epistle to Romans

THE *Free Methodist* has assembled the opinions of a few of the multitudes who have loved this great letter of Paul's and marveled at its power, and have been inspired by it down through the ages:

Chrysostom had it read to him once each week.

Melanchthon copied it twice with his own hand, in order to become better acquainted with it.

Luther called it the chief book of the New Testament, and the perfect gospel.

Coleridge regarded it as the profoundest book in existence.

Sir William Ramsey referred to it as the philosophy of history.

Godet spoke of it as the cathedral of Christian faith.

Dr. David Bacon said that the faith of Christendom in its best periods has been more indebted to this epistle than to any other portion of the Living Oracles.

Dr. W. H. Griffith Thomas asserted that a thorough study of Romans is a theological education in itself. He also said that a Christian life nourished in the Epistle to the Romans would never lack the three great requisites of clear perception, strong conviction and definite usefulness.

Slow to Wrath

The eccentric mathematician, Professor Vince, of King's College, Cambridge, being once engaged in conversation with a gentleman who advocated duelling, is said to have thrown his adversary completely *hors-de-combat* by the following cute and characteristic reply to his question, "But what could you do, sir, if a man told you to your face, You lie?" "What could I do? Why, I wouldn't knock him down, but I'd tell him to prove it. Prove it, sir; prove it, I'd say. If he couldn't, he'd be the liar, and there I should have him; but if he did prove that I lied, I must e'en pocket the affront; and there I expect the matter would end."

Christianity versus False Education

C. H. BUCHANAN, D.D.

IN discussing the relation between education and other interests it is necessary to recognize some basal principles and definitions:

1. Christianity seeks to perfect man's relation to his Maker Who has revealed Himself in the person of the Lord Jesus Christ. This is the highway to man's final triumph.

2. Philosophy seeks for the nature of things, for causes and results.

3. Education aims to develop the individual, to unfold his faculties and to enlarge his knowledge and his powers.

4. Science is a human affair which seeks facts of every kind. Education may have to do with all of these agencies, to use them properly and not abuse any of them.

Christianity being not of human origin, but a revelation, is in its very nature a mystery. And since men imagine that, "all mystery is the result of lack of knowledge, and with the perfection of education all mystery will disappear," the aim is to perfect education and enlarge man's philosophy. This is in fact a false hope, since it arrays the finite mind of man against the infinite Powers and eternal relations. This, when attempted, brings on a constant struggle which results in an attempt to bring religion down from its divine atmosphere into the human realm. This originates what is called *humanism*. Men should know, not only their privileges but also their limitations.

Philosophy may attempt the study of any subject however great, to know its nature and determine its results. But philosophy, science and education are all human attempts, and we know that "to err is human," which should never be forgotten.

Christianity being a divine impulse, reaches out to all mankind and offers them the gift of God, on conditions which include all classes, high and low, rich and poor. To ignore or refuse such an offer, or to find fault with the Christian religion is purely man's misfortune. To effect a conflict between it and education is a great mistake.

Christianity vs. Philosophy

Since her beginning, Christianity has had to contend with what is known as philosophy. Men had their schemes as to how life should be lived and on what grounds they might become immortal. This was by being philosophers, or lovers of wisdom, as "philosophy" implies. This sought the best and most aristocratic of society, regardless of all the rest.

But Christianity came seeking all alike, just as a physician would administer to the sick. Christianity was largely composed of the needy, common people. Even of St. Paul's day, we read: "Not many wise men after the flesh, not many mighty, not many noble are called" (1 Cor. 1:26). But among these "called" were some of the finest characters. All had souls to save. Christianity's work is not to polish diamonds, but to make character. This gave her a nation-wide prestige. For three-hundred years of her first history, there was not a social scandal in the entire Christian Church. Would it were so today!

By the purity of her character Christianity became known. A pagan once said: "See how these Christians love one another." They soon began to educate their church members, and to teach them the philosophy of the Greeks. But this was never allowed to take the place of the Gospel and the Christ-religion. Men must be made to know the origin

and meaning of the Christian religion, its Founder and its world-wide program. As a result the Church became famous for her purity, piety and her eminent scholars. Athanasius, Origen, and others were the equal of any men then living. Their names are watchwords with us today.

But, unfortunately, dangers arose. In course of time the Church came to be a kind of soul-mother for her faithful but unlearned members. They must be supplied with soul food and mental guidance. So doctrines were systematised, catechisms came into use and religious dogmas were taught.

Eventually this came to take the place of active faith. What one had memorized, and not what he believed, came to be the principle condition of entering the Church. Others came to think for the people, rather than to teach them to think for themselves. The priest became a very essential somebody for the unlearned church element. He must pray for them, they must confess to him, and he must announce their pardon of sins. This resulted in keeping the people in helpless ignorance and made them into practical religious serfs.

Of course all this caused a Church scandal and eventually brought on the Lutheran revolution of the seventeenth century. Men came to feel that they must do their own thinking, read God's Word for themselves, approach God in their own souls, and worship Him without an intervening agency.

After a time secular learning came forward, philosophy was exalted, and mind became enthroned in the life of mankind. Science was developed, and progress was afloat. But it never settled the question of faith *versus* mentality. Along with the advancement of learning there arose a wave of skepticism, which mistook the blunders of the Church for weakness in religion, and in cleansing the Church, "cast the baby out with the bath."

Voltaire became the anti-Church hero, and the influence of such men became almost world-wide. Men who knew nothing whatever of religion refused to take it by faith, saying: "Shall I believe a something I know nothing about?" The Christian religion teaches that "one must believe that he may know." Our Saviour said: "He that wills to do the will of my Father shall know the doctrine." This is the law of religion. One may spend his life ever learning the unlimited wealth of religious life of joy and victory and hope. How can one know life without living it, or be healed by a physician without first taking his medicine on faith? Enter in to know, is the law of life.

A Stumbling Block to Some

Some say: "How can I believe what I do not understand?" Yet they are doing it every day of their lives. They believe in electricity, but who knows what electricity is? We know how to control and use it. Who can explain how a weary and worn man falls asleep at night and after a sound night's sleep awakes next morning refreshed and built up ready for the day's strife in the battle of life? We gladly enter into a love affair, to experience the thrill and rapture of it all; but who knows the secret of this blessed halo of life? Water is composed of oxygen, without which no fire will burn, and hydrogen, the most inflammable and explosive substance known. Yet will our skeptic refuse to take a drink of water till he understands this mystery? Every triumphant Christian takes religion on promise, and realizes unspeakable soul-satisfaction. But who can explain it all? This is one of life's *ultimate realities*, all of yhich is a mystery. Life is full of mysteries!

The Church Not An Enemy to Learning

With scant patience one often hears the charge that "the Church is an enemy to education." Since the beginning of Christendom the reverse has been a fact. From the early centuries down through the ages, the Church has been a powerhouse of the right sort of learning.

The schoolmen were efficient. Many of the Reformers were master scholars. Many of the modern scientists were exalted Christians.

For a century of America's early history the country had hardly a college or university that was not founded and supported by the Christian Church. Today many of the leading spirits in literature, politics and science are in full fellowship with the Church. These are well established facts, too patent to be denied. Why, then, talk of Christianity being an enemy to education of the right sort? To do so is to reflect on some of the noblest characters that ever graced our land and age. Mr. Wesley was an eminent scholar, long a fellow at Oxford, and a writer of the grammar of several languages. Always he was a friend of education. Many of our college presidents have been doctors of divinity, and our leading scientists are noted Christians and schoolmen.

It is anti-Christian, skeptical education that the Church opposes, and rightly. It is the shame of the age that anti-Christian influences are capturing some of our educational institutions and wrecking the religion of the children of their pious parents. If Christianity were an alien agency, a worker of demoralization, this tendency could be readily understood; but with the Church as the best friend of religion the nation has, the opposition to the Church is amazing.

How long shall we give the right-of-way to such skeptical influence among our institutions of learning to betray the confidence of the people's trust and to entrench unbelief in the land? One wonders if this enmity is not born of prejudice and envy, or if it is not a resentment because of the light Christians throw on an unworthy life. Surely there is no commendable reason for its existence; why then should it continue?

One often hears Christians spoken of as being "dense" and as "backnumbers", by that class known as "intellectualists." Denseness, with them, simply means not of their number. The world has ample ignorance; and who is doing more to banish it and to enlighten the world than the Christian Church? Jesus Christ came into the world to save humanity. Because some feel the lack of sympathy, and extended hand, they fail to see that Christianity is their best friend.

No Grounds for Real Conflict

There are no real grounds for conflict between Christianity and science or education. The conflict comes of the perversion of either or both, and in the mind of the opponent. Religion and education are totally different subjects. It is when education is perverted and is used to the detriment of the learner, that Christianity becomes an opponent. History is our authority for the statement that classic Greece with all her learning, art, drama, and philosophy, went to pieces from immoral corruptions,—died at her heart in spite of her classic learning.

Mental faculties are not sufficient of themselves for the perfecting of character or for safeguarding the individual or nation against the danger of iniquity. While ignorance is never a help and always a hindrance, education does not always accomplish the much needed work. Sometimes the nation's most dangerous enemies are high degree college graduates.

Knowledge was long considered a support to religion, explaining its nature and its methods. But unfortunately this relation ceased, and knowledge drifted into the hands of the skeptics, and education wandered away from the fold of religion.

Mr Rousseau was given as a topic for a prize essay which he won: "Has the progress of science and art contributed to corrupt or purify the morals of the people?" His conclusion was: "Education does not make a man good; it only makes him clever,— usually for mischief." That was in France in 1763.

What was England's experience in the nineteenth century? Mr. Huxley shall be our judge. Said he:

I hold that any system of education which attempts to deal only with the intellectual side of a child's nature and leaves the rest untouched, will prove a delusion and a snare, just as likely to produce an unusually astute scoundrel as anything else. Unless a child is taught not only morality but religion, education will amount to very little. In the present changing of men's thoughts on the subject, the only practical thing to do is to let the masses read the Bible, and permit the many noble thoughts and deeds mirrored there to sink into the heart.

Man a Human Trinity Within Himself

Here the conclusion is reached that the *soul* as well as the *mind* should be cultivated, but above all else the *conscience* must not be overlooked, but given the moral center, so that the triune powers of man may each have its realm and find its own place to reign. No people are safe unless the soul, mind and heart are allowed to function properly. It is an evidence of lack of discretion when the head is pitted against the heart, and the conscience left to lie dormant. Often where the mind has failed the heart has triumphed, which suggested the idea that "the heart has reasons the head knows not of."

This fact has often been verified in actual experience. Instinct with its untaught wisdom has often left plodding reason far behind. In religion we feel *deeper* than we *know* or can explain. As an indisputable fact this has given offense to the boastful intellectual who claims that mind is supreme, the *sine qua non* of all life. But "man is more than an animal with an intellect." He is a collective personality, having (1) a mind to think and reason, (2) a heart to feel, to sympathize, to love, laugh and rejoice, and (3) a conscience to rule over all, demanding purity, right and justice in the sight of God. This is man as his Creator made him. Destroy this balance of power and all the nature of mankind is out of balance and headed for ruin.

Men who have driven their minds to the neglect of the heart,—their spiritual nature,—find themselves woefully out of balance. This was testified to by Mr. Romanes who said he did not attempt to pray for twenty-five years. He admitted that this spiritual deadness was due to having given himself over to the study of science to the neglect of his religious interests. He woke up to find himself entirely out of balance, and saw that to rectify himself he must return to his former spiritual attitude and customs of thought. This out-of-balance condition is the misfortune of many of the so-called scientists. Educators have come to feel that the foundation of the social order is faulty and society is in danger. So, as Dr. C. C. Ellis says:

We need teachers whose facts are towards the light and whose feet are moving toward the goal of God. Such men and women are true keepers of the lighthouse of life.

When teachers forget their own souls and God, it will be like shadowing the world from the sunlight, like robbing the flowers of the fragrance and honey, and like denying the birds of their morning songs. Thus all nature would be out of balance and man the chief loser of them all.

Richmond, Ky.

Salvation

The three tenses of salvation. *The past;* we have been saved, we have passed from death unto life. *The present;* we are being saved, for as we have been reconciled by His death, so we are being saved by His life. And then *the future,* of which the Apostle speaks when he says, "Now is our salvation nearer than when we believed." A final and complete salvation when we are with Him. And God offers it to us freely.—*Rev. J. M. B. Duncan.*

I am not disturbed by the things in the Bible that I do not understand; what worries me is the things in the Bible that I do understand.—*Mark Twain.*

What is Death?

Rev. J. J. Hunter

Hebrew 9:27

EVEN if the above text had not been written in the Word of God, yet from observation we would know it to be true. But,

What is Death?

We meet with our friends and loved ones one day; converse with them; eat with them; minister to them and they to us, and hold blessed fellowship together. The next day the same appetizing food; the same kindly ministrations, and the same effort at conversation brings no response, and it is said, "they are dead." And someday that will be said of us, while loved ones will walk quietly speaking in subdued tones when near our cold body. But what has come to pass?

Something which was there the previous day, has gone, but what is it? We call it "life"; but what is life? Who can answer that question? Science with its almost superhuman claims has no answer. Philosophy is equally at loss. And the psychologist stands dumb before that question. So it is evident that "man" has no answer, and that of necessity we must turn to the Divine One, and to the revelation He has given us, for only God can tell us what either death or life is.

God said to Adam, "dust thou art, and unto dust shalt thou return." But we know that even before decomposition has returned our bodies to dust, that life has gone out of them. So what is it which went out, and allowed decomposition to do its work? It can not be weighed or measured, neither can it be detected at its going. We know the signs which assure us that life has gone, but we can not see it go. Yet we know something has gone, something has been separated from the body, and we call it "life," and the result of that going we, for want of a better name, call it "death." But that is the utmost we can do.

But the revelation of God does not leave us in such impenetrable darkness. The writer of Ecclesiastes says, "For the dust (body) shall return to the earth as it was, and the *spirit* to God who gave it." So what God calls "spirit" is what has gone. "God is a spirit" says the Apostle. We learn from the writer of Genesis that "God said let us make man in our own image"; also that "God created man in His own image." Furthermore, that "The Lord God formed man out of dust of the ground, and breathed into his nostrils the breath of *life,* and man became a living soul." Thus we see that when God breathed into man "the breath of life," man became *alive;* and we know that when the breath goes out of man, the body returns to dust. But by what name does the Word of God call that which on going out leaves the body dead?

Again I quote, "God is a spirit." And Jesus cried almost with His expiring breath, "Father into thy hands I commend my spirit." But we know His body was placed in Joseph's tomb. Also Jesus said to the repentant thief, "This day shalt thou be with Me in paradise." While of Dives it is said, "In Hell he lifted up his eyes being in torment." And also that his body was buried. And it would take quite a stretch of imagination to speak of the grave either as a paradise to the one or a Hell of torment to the other.

Also Paul speaks of a man he once knew on this wise, "Whether he be in the body or out of the body, I know not." And the Apostle James speaks thus, "The body without the spirit is dead." These and other Scriptures definitely settle the question that what we call *death* is the separation of the spirit from the body. And it was that spirit which God breathed into man which caused him to become alive. And to differentiate the spirit of beasts from the

spirits of men the writer of Ecclesiastes says, "We know the spirit of man, that it goeth upward, and the spirit of the beast that it goeth downward to the earth."

The Bible also says, "the life is in the blood" and that is true physically, as the blood is a part of the body. But it is also well known that when the breath (spirit) leaves the body, that body is dead with the blood remaining in the veins. So it is still true that "death" is a result of the separation of the spirit from the body.

Spiritual Death

However, physical death is not the only one mentioned in the Bible. There is that which is called being "dead in sin," even while the body is still alive. For in his letter to the Ephesians Paul speaks thus, "And you hath He quickened (made alive) who were dead in trespasses and in sins." And Jesus speaks of those who had believed in Him as "having passed from death unto life." John also, in one of his epistles uses the same verbiage, "we have passed from death unto life." And in his gospel John says, "as many as received Him, to them gave he power to become the sons of God." While Jesus puts it thus, "except any man be born again (from above) he can not see the kingdom of God." Such language would have no meaning except for the fact that spiritual death was the lot of the human race through sin, for "the wages of sin is death,"—separation from God.

In the parable of the prodigal son the father is represented as saying of that returned prodigal, "this my son was dead, but is alive again." But dead how? In that his sin had separated him from his father, even as our sins have separated us from our Heavenly Father; also he was alive again because he had repented and returned confessing his sins, and had been forgiven and reinstated to his original son-ship. For "the gift of God is eternal life through Jesus Christ our Lord."

But let us go to the fountain head of all sin, and see this truth there set forth. God had said to Adam in the Garden of Eden concerning the fruit of a certain tree, "in the day thou eatest thereof thou shalt surely die." We know that Adam did not die physically "on that day," and yet he *"did die,"* because his sin did separate him from God the source of all life. But that was not all, for by the same act he became alive unto Satan, that is, he became a child of Satan instead of a child of God. And what followed when God came to him in the cool of the day, showed that separation to be a fact.

But Adam did not have to wait for God to appear to know something had happened to him and his wife, for immediately they both became "ashamed" in each other's presence, and more so when God called to them. And that shame was their own conviction that they were sinners. Sin always works that way; it brings inward shame, and unless repented of and forgiven will bring "everlasting contempt."

So after pronouncing curses on all concerned in that first sin transaction, Satan and both Adam and Eve, of which curses both men and women are still partaking even unto this day, God banished them from His presence and fellowship, and made it impossible for them to partake of the "tree of life" except through faith in Him who should finally "bruise the serpent's head."

But let us notice more carefully some of the steps of this disaster of all the ages. First, doubt in the expressed word of God. Turn to Gen. 2:17 and 3:4 and see the direct contradiction of God by Satan, *"Thou shalt surely die"; "ye shall not surely die."* That was a denial of the truth afterward put in these words, "the wages of sin is death." And let us never forget that the Devil was the first preacher of that doctrine, and whoever since that time has preached that sin does not produce death, spiritual death, is a preacher of the "doctrine of devils."

Second, the tempter began by telling a half truth, "knowing good and evil." But as they already knew good the only knowledge they acquired was the personal knowledge of evil, which is always a curse. We have the same today in the saying, "young people must sow their wild oats"; another doctrine of the Devil, and failing to take into account that "we must reap what we sow."

Third, He uses one fallen creature to tempt another. "She gave unto her husband and he did eat."

"Without (apart from) faith it is impossible to please God." "The just shall live by faith." "He that doubteth is damned." "He that believeth not God, hath made Him a liar." And, to put it very mildly, to call God a liar is a very risky proposition, as both the Devil and our first parents found out. But Jesus said, "the Devil is a liar and the father of it." So when Adam and Eve or any one else believes the Devil as over against the Word of God, then that one is making God a liar, instead of the Devil, thus exchanging them in his or her thought, so that the Devil becomes their God. And as we become the Children of God by believing God, so we become the children of the Devil by believing him. And that is what Jesus told the Jews who refused to believe in Him, "ye are of your father the Devil."

And there are many in this age who are doing that very thing, calling God a liar and virtually accepting the statements of Devils as truth. And John adds "because they believe not the record God hath given of His Son."

But the climax of the proof of the fact that "the wages of sin is death," lies in what Jesus did on Calvary's cross. The Prophet had said, "when thou shalt make His soul an offering for sin," and that offering was made on Calvary. Jesus suffered without so much as a hint of murmur till the sins of all the people of all ages were laid on Him even as the Prophet had said, "and the Lord hath laid on Him the iniquity of us all."

And then in the blackness of the darkness of that hour, with all the sins of the world separating between Him and His Father, He cried out in such language as none other than Him could use, "My God! My God! Why hast thou forsaken Me?" Jesus had never forsaken God, not even one hair's breadth had He swerved from the Father's will, but in the crucial hour of His facing it all had said, "Father not my will but thine be done." But "all we like sheep had gone astray, we had turned every one to his own way," thus separating ourselves from the Father, God, by our many sins, and were therefore "dead in trespasses and in sins." And because God *so* loved us He "gave His only begotten Son," to "taste death for every man," and it was in that darkness of eternal death which we merited, and which separated between Him and His Father, that He had wrung from His pure soul that agonizing cry, "Why hast thou forsaken Me?" And why was it so? Because He *so* loved us that "even when we were yet sinners Christ died for us." "Oh, what eternal horrors hang around that second death!"

Death Unto Sin

But there is still another death spoken of in the Word of God, that of "Death unto Sin," and with joy we turn from these dark pictures to this one of exceeding brightness. But does some one ask, "how can we become dead unto sin"? Follow on and see.

In Rom. 6:2 Paul asks this question, "how shall we that are dead unto sin live any longer therein"? And then adds, as if he knew some one would ask the above question, "know ye not that so many of us as were baptized into Jesus Christ, were baptized into His death"? And then says: "therefore we are buried by baptism into death; that like as Christ was raised up from the dead by the glory of God the Father, even so we also should walk in newness of life." vs. 3 and 4.

"Buried by baptism into death." That is a very significant statement which, in the estimation of this writer, has been much distorted by commentators. For many use it to bolster up their claim of a certain mode of baptism by water. But the Apostle is not speaking here primarily of baptism, but of "death unto sin"; and I do not believe there is here a reference to water baptism at all, for the Apostle explicitly says this baptism is a baptism into the death of Christ. And in the tenth verse we find Paul saying, "In that He (Christ) died, He died unto sin once, but in that He liveth He liveth unto God."

Now, to show more clearly this "Death unto sin" teaching, let us return to verse sixth where Paul says "Knowing this, that our *old man* is crucified with Christ that the *body of sin* might be destroyed, that henceforth we should not serve sin." That is, that when the "Old man," or the "Body of sin," is crucified and buried into the death of Christ, and thus "Destroyed," we are freed from sin just as fully as one dead physically is free from all further responsibility for what goes on in this world.

So we read in verse nine, "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him." And if we are "Dead unto sin," sin hath no more dominion over us. Paul adds, verse eleventh, "Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." So, when the old sinful nature, which we have inherited from past generations clear back to our first parents, is crucified, put to death, "destroyed," and buried into the death of Christ, which is a death unto sin, and we have been raised into "newness" of life with and through Him, we are indeed freed from sin, and "If (and when) the Son sets us free we are free indeed" (John, 8:36).

Burial is the consummation of a funeral service, but it is that which is dead that is buried; and Paul leaves no doubt in this sixth chapter of Romans as to what is dead. It is not the physical body, but the "Body of sin" which is dead and which is by that burial "destroyed," that "henceforth we should not serve sin," any more than a dead body should serve where it formerly had. So, as the physical body is freed by death and burial from all servitude, likewise we are freed from the servitude of sin, when we have become "dead unto sin and alive unto God through Jesus Christ our Lord." And having thus become freed from sin and united to Christ, we become truly members of His spiritual body, the real Church.

But in another place the Apostle says, "for by one Spirit are we all baptized into one body." And by refering back to verse Romans 6:3, we see that Paul was there speaking of the Holy Spirit. So it is the "baptism with the Holy Spirit" which buries us into death unto sin with Christ Himself. This thought is further confirmed by other Scriptures. Jesus said, "John truly baptized with water, but ye shall be baptized with the Holy Spirit not many days hence." That promise was fufilled unto the followers of Jesus on that first Christian Pentecost as they "tarried in prayer and supplication until."

"But not to that company only was the baptism of the Holy Spirit given, but also unto others, and among them the Gentiles in the house of Cornelius the Roman Centurion, for the record is, "while Peter yet spake these words, the Holy Spirit fell on those who heard the Word." And in recounting this event to the Church at Jerusalem Peter used these words,

> and as I began to speak, the Holy Spirit fell on them as on us at the beginning. Then remembered I the word of the Lord, how He said, "John indeed baptized with water; but ye shall be baptized with the Holy Spirit." For as much as God gave them the like gift as He did unto us, who believed on the Lord Jesus Christ, what was I that I could withstand God.

And in refering to that same occasion in another place Peter said,

and God which knoweth the hearts bear them witness giving them the Holy Spirit as He did unto us, and put no difference between us, purifying their hearts by faith.

We wish to call attention to two things in these quotations: first, Peter identified the falling of the Holy Spirit on the Gentiles, as the baptism with the Holy Spirit which Jesus had promised. Second, that that Spirit baptism, purified their hearts.

Furthermore, this thought of being "dead unto sin" is also set forth in Rom. 8:2 where the Apostle says, "the law of the spirit of life in Christ Jesus hath set me free from the law of sin and death." And again, "for to be carnally minded is death (in sin); but to be spiritually minded is life and peace. Because the carnal mind (old man) is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh (carnal mind) can not please God. But ye are not in the flesh, if so be the Spirit of God dwelleth in you."

"Here the "Carnal mind" and the "Flesh" are used as the "Old man" or the "Body of sin" spoken of in the sixth chapter as above quoted. And as Paul says that the "Carnal mind" can not be subject to the law of God while it remains, that necessitates its removal by being crucified, dead and buried into the death of Christ.

So we see that there is another death which should be most earnestly sought after by every child of God; even a "Death unto sin" and a consequent freedom from all sin through Jesus Christ our Lord. This is what Paul referred to when He said, "I am crucified with Christ; nevertheless I live; yet not I but Christ liveth in me." Also Jesus said, "If the Son sets you free (from sin) ye shall be free indeed."

That this is a possibility in this life, we have "many infallible proofs" not only in such Scriptures as quoted, but by a "cloud of witnesses" both now living, and others who have passed over, leaving their definite testimony as to having been saved "from all sin."

This experience is what the Apostle referred to in Rom. 15:29 where he says, "I am sure that when I come to you, I will come in the fullness of the blessing of the Gospel of Christ."

Lewistown, Mont.

Our Great Task of Happiness

D. E. Martin, B.A., Ph.D.

THE American Declaration of Independence is without doubt one of the great documents of the world. It provides for three inalienable rights—the right of life, liberty, and the pursuit of happiness.

Why the urge for happiness? Because it represents a dominant instinct of human nature. I take it that every normal personality desires to be happy.

One morning I found myself traveling southward from Cincinnati, Ohio. Sitting beside me was a professional man bound for Miami. After some general conversation, I turned to him and said: "You meet with a great many people. What would you consider to be the chief sources of happiness?" He thought for a moment and then made this answer: "Happiness is an outcome of the highest possible development of all one's powers, no matter what the circumstances of life may be."

As I thought over the implications involved, I was forced to accept his definition as essentially correct. Let us therefore keep it in mind as we pursue our study together.

It is well to remember that happiness does not depend upon what we have in material things. General Bramwell Booth was once riding with Cecil Rhodes in a railway train, and, struck by the gloom which seemed to surround the man, said to him: "Are you a happy man?" The reply of this multimillion-

aire was: "Happy? I—happy? No!" In the words of Homer, "The riches were possessed, but not enjoyed."

And yet people with age-long persistency have been saying that if they only had wealth and could buy many forms of pleasure they would be happy. But the testimony of Christ and the world's greatest thinkers are against such a conclusion.

> Not what we have, but what we use;
> Not what we see, but what we choose—
> These are the things that mar or bless
> The sum of human happiness.

Happiness, then flows from no mere outward source, but it depends upon what we are. It is inward. It means quality of life. We would, I think, agree that our enjoyment must largely emanate from the condition of mind and heart.

Count Tolstoy, in an introduction to one of his books, says that for thirty-five years he was a man who believed in nothing. Then faith came to him; he accepted the doctrine of Jesus, and his whole being underwent a sudden transformation. What he had formerly desired he wished for no longer, and he began to want what he never desired before. What appeared to him as right now became wrong, and the wrong of the past he beheld as right. His soul, once filled with despair of life and fear of death, was now full of happiness and peace.

The experience of the great Russian verifies the belief that life cannot come to its truest fulfilment without contact with the unseen.

God is the Fountainhead of happiness. To have pleasures that abide, we must link up with Him. The Bible everywhere teaches this great truth, and no one can afford to get away from the wisdom and necessity of it, since thereby the way is opened to all that is best. The thought of God's providential care gives rest of heart and brightens the outlook of every trusting pilgrim. It is also certain that the happy life is not solitary, but social.

While touring the unemployment centers of North Wales, the Prince of Wales learned of the disappointment of a woman of 101 years because he was not passing through the village of Balley. Traveling several miles out of his way, he called at her home. "You have made an old woman very happy," he was told. Said the Prince: "It makes me happy to hear you say that."

Happiness must result from the contact of person with person. The soul cannot make its own music. The touch must somehow come from another, whether it be in the home, the church, the world of books, nature, art, or the realm of friendship. We are always impressing ourselves on those around us, and doing it most when we are least conscious of it.

A little girl, when asked one day why everybody loved her, replied with the utmost simplicity: "Well, I suppose it is because I love everybody." That was a profound philosophy unconsciously expressed. Human life constantly needs something to do, something to love and something to hope for.

There are far-reaching laws that govern this universal quest. There is such a thing as the ability to enjoy before we actually possess. In a beautiful short poem Nancy Byrd Turner tells of a little house she hopes to have. She tells of the crooked apple tree, the lilacs by the door, and the hollyhocks by the garden fence. And then at last she says:

> And when I find this little house,
> At noon or dusk or dawn,
> I'll walk right in and light the fire
> And put the kettle on.

Such are the pleasures of anticipation. How true is it that the strength and happiness of living consist in finding out the way God is going and in going that way! This involves the recognition and observance of moral standards.

Dr. Arnold of Rugby used to say to his boys as they were leaving school:

> If your pleasures are such that they prejudice your next day's duties, if they are such

that the main business and interest in life suffer in consequence, they are not pleasures, but revelings.

They injure instead of recreating life, and thus represent a form of indulgence which makes overdrafts upon the energies that some day must be met. An undisciplined desire for pleasures that thrill is without doubt one of the danger points of present-day civilization.

The divine program for happy living includes self-mastery. Dr. Shaw was for fifty years pastor of Brick Presbyterian Church, in Rochester, N. Y. Someone asked him for the secret of his long pastorate, and the answer came instantly: "My ability for swallowing things."

Which was only another way of saying it was his power to keep himself well in hand, no matter what circumstances might arise. There are always plenty of things to disturb if we permit them to do so. Poise which comes from self-control is necessary to an abiding joy. What happy souls some of God's afflicted ones have been because they did not suffer themselves to be crushed by adversity!

Ours is a day when people need more than usual steadying power against fear in its ever-changing forms, which is such a menace to happiness. It is not a wise policy to allow things we have not and would like to have to interfere with the enjoyment of what we have. It is far better to count our blessings. Gladness is something that cannot be inherited; it must be earned.

Among other things, this may be done by trying to make the most of our lot, by not taking ourselves or others too seriously, by eliminating enmities and grudges and daily storing the memory with good things, by mixing up socially, by keeping busy; and if we cannot do what we like, we should endeavor to like what we have to do, by cultivating a mind to be joyous, and by learning to extract pleasure from the little things of everyday contact.

The idea that efficiency is the power of producing the maximum effect with the minimum expenditure of time and energy is worthy of general acceptance.

It follows that one may be efficient in any walk of life; and it is usually the most efficient people who are the most truly happy, as a rebound from hard work. The consciousness that a thing has been well done, that one's time and energy have been expended to the fullest possible advantage, is in itself one guarantee of a certain serenity of mind. And the tranquil mind is a large part of lasting satisfaction.

Sir William Osler has written a little book entitled *A Way of Life*, in which he embodies the secret of a happy career in a single sentence: "Cultivate the habit of living one day at a time."

Then there is the consciousness of doing good. You may find action without happiness, but never happiness without action. Mrs. Catherine McCoy, a public reader of note, had a thrill of satisfaction when one day a former occupant of Joliet Prison came to her residence as a Chicago expressman, calling for her trunk. As he was closing the door he said to her: "It's a great poem, 'A Man's a Man for A' That.'" The reading of that poem by Mrs. McCoy one evening in the prison had so touched the soul of this man that he had resolved, when released, to go forth and live a life of honesty and industry.

A few years ago Dr. Barker, of Y. M. C. A. fame, following a very interesting course of health lectures in one of our cities, gave five rules for the development of happiness, which we are pleased to pass on, remembering that good cheer is the great lubricator of life, which prevents the grinding, wearing effect caused by discord and will give added years of usefulness. Here they are:

1. Look on the bright side of things. Cultivate cheerfulness. Be an optimist.

2. Believe that where you are, for the time, is the best place for you. Keep a firm grip on God's providential care over you.

3. Throw your best into whatever you do. That will make for efficiency.

4. Form the habit of doing little kindnesses to all whom you meet. That will help to nourish kindly thoughts toward others.

5. Have a childlike trust in God as you climb the altar stairs of life.

Let us keep in mind the words of Robert Louis Stevenson:

If I have faltered more or less
In my great task of happiness;
If I have moved among my race
And shown no glorious morning face;
If beams from happy human eyes
Have moved me not; if morning skies,
Books, and my food and summer rain
Knocked on my sullen heart in vain—
Lord, Thy most pointed pleasure take
And stab my spirit broad awake.

Bothwell, Canada.

What Manner of Man is This?

REV. ROBERT LLOYD ROBERTS,
Marcellus, N. Y.

JESUS was the Stiller of the Storm. "He arose, and rebuked the winds and the sea; and there was a great calm." So mighty was His power that the men in the boat "marveled, saying, 'What manner of man is this, that even the winds and the sea obey Him!'" Yes, just Who was this Man? By what power did He still the wind and the waves by saying, "Peace, be still?"

Yes, He was a man. He was not like Atlas and Dagon and Jupiter and Thor, a mythical being. He was a man. He was more than a man. But He was not a Paul Bunyan, nor a giant like Jack killed. No, nor was He Nietzsche's superman. He was not a Dracula nor a Frankenstein nor a fierce and horrid being. We don't need to portray Him in the make-up used by Boris Karloff. Yet, the disciples *marveled*, saying, "What manner of man is this?"

Let us look in the source book, the Bible, for an answer to our question. The answer is there. We shall give the gist of these answers in our own words rather than in direct quotations. We may seem to overstress some points and bring out meanings that the passages studied, do not seem to bear, but we believe that a fair-minded reader will, after careful thought, agree that we have justification in making these seeming overstresses. This does not mean that we propose to read into these passages anything that the author did not intend them to mean when he wrote them, but rather that we shall try to high-light the author's meaning and bring out the truth by deeper contrasts. We hope the reader will be candid and fair and read our words through to the end before he passes final judgment on them.

He was a Real Man

Matt. 21:18. In the morning as He was returning to the city, He, like all men, got very hungry for He had not eaten for some hours.

John 11:35. When Jesus saw how Mary and Martha wept at the tomb of their brother, Lazarus, He wept, too, in sympathy with them.

Gal. 1:19. Paul was acquainted with James, a brother of Jesus, that is the two were sons of the same mother.

John 1:14. Jesus was a man of flesh and blood like the rest of us, when He came to dwell among us. He was a man full of grace and truth. Yet, even in His flesh, hidden as behind a veil, we saw the glory of the only begotten Son of God, shining through.

2 John 7. Many people in the world would like to deceive us by telling us that Jesus Christ did not come in the flesh. Such people are antichrists.

He was the Son of God, not a Son of God

John 8:28. Jesus said that when they had nailed Him to the Cross, then and only then, would they really know that He was the Son of God and that He could do only those things that His Father had taught Him and given Him power to do.

John 16:15. Everything that belongs to the Father, belongs to Me also, so

that when God makes anything known to you, He makes known what is both His and Mine.

Heb. 1:8. God said unto Jesus, His Son, that the throne of Jesus was the throne of God for ever and ever, and that the sceptre of Jesus was the sceptre of righteousness.

Mark 1:1. This is the biography of Jesus Christ, the Son of God.

Gal. 4:4. And when the time that God had appointed had come, He sent into this world His own Son, born of a woman, to live under the Mosaic Law as a Jew.

Heb. 5:5. Jesus did not set Himself up to be a high priest: it was God, His Father who thus exalted Him, and established Him when He said, "Jesus, Thou art My Son, today have I begotten Thee."

John 5:23. All men should give as much honor to Jesus as they give to God, His Father, for He is the Son of God, and if men do not honor His Son, Jesus, then they do not honor God, His Father, Who sent Him into the world.

John 14:9, 11. Jesus asked Philip if He had been with him all this time and yet he didn't know that Jesus was the Son of God. Jesus said, If you have seen Me and if you know Me, then you have seen the Father also and you know Him. You can trust Me and take My word for it when I say that I am in the Father and He is in Me. So don't ever ask again to see the Father as long as you can see Me. But if you won't believe My words, then believe what I say is true because you have seen Me perform many great miracles.

2 John 3. Let grace, mercy and peace be with you as a precious gift from God, the Father, and from the Lord Jesus Christ, the Son of the Father. Let these gifts be yours in truth and in love.

Col. 1:6. Christ is the Creator of all things that are in Heaven and in Earth, both the visible and the invisible creations; also He is the One who sets up governments and rulers for the nations. Jesus created all things by His power and for His own possessions and glory.

Heb. 1:10. The Lord Jesus Christ, in the beginning, laid the foundations of the earth; and the heavens also are the works of His hands.

2 Cor. 1:19. Paul and Silas and Timothy preached to the Corinthians that the Son of God, Jesus Christ, was not either yes or no, but was yes only. He was the Great Affirmative.

John 5:21. As the Father raised up men from the dead and quickened their dead bodies with new life, in like manner also the Son, Jesus Christ, raises men from the dead and quickens their dead bodies with new life.

The New Testament is not Unitarian

The Unitarians and the Jews may find plenty of Unitarianism in the Old Testament, but they wade like Pharaoh's armies in the Red Sea, between two mighty walls of evidence that Jesus Christ is the Son of God, and these walls will engulf them. One wall is the wall of His own words that He was the Son of God, the other wall is the evidence presented by the mighty miracles that He did.

To leave out the testimony of Jesus to Himself and to erase the miracles from the written record, is to make the New Testament a blank check without stating amount to be paid or signature of Him who is to pay it. If Unitarianism is true then the New Testament is such a blank check, a form of godliness without the power thereof.

Heb. 1:5. For unto which of the angels did God say at any time, "Thou art My Son, this day have I begotten Thee?" Or when did God ever say to an angel, "I will be Thy Father, and Thou shalt be My Son?"

Phil. 2:9. Thus we see that God has highly exalted the Lord Jesus Christ, and has given Him a name and place that is above every name and place.

John 6:38. Jesus testified concerning Himself that He came down to Earth

from Heaven not to do His own will, but the will of His Father, Who sent Him.

John 7:29. Jesus also testified that He knew all about God, for He came from God, and that it was God who had sent Him into the world.

Question: What manner of man is this?

Answer: He is the Son of God, and He is truly man.—*W. B. R.*

A Beautiful Testimony

DR. HOWARD A. KELLEY

I HAVE, within the past twenty years of my life, come out of uncertainty and doubt into a faith which is an absolute dominating conviction of the truth and made harmless. Christ will come again in glory to earth to reign even as He went away from the earth, and I look for His return day by day.

I believe the Bible to be God's Word, because, as I use it day by day as spiritual food, I discover in my own life as well as in the lives of those who likewise use it a transformation correcting evil tendencies, purifying affections, giving pure desires, and teaching that concerning the righteousness of God which those who do not so use it can know nothing of. It is as really food for the spirit as bread is for the body.

Perhaps one of my strongest reasons for believing the Bible is that it reveals to me, as no other book in the world could do, that which appeals to me as a physician, a diagnosis of my spiritual condition. It shows me clearly what I am by nature—one lost in sin and alienated from the life that is in God. I find in it a consistent and wonderful revelation, from Genesis to Revelation, of the character of God, a God far removed from any of my natural imaginings.

It also reveals a tenderness and nearness of God in Christ which satisfies the heart's longings, and shows me that the infinite God, Creator of the world, took our very nature upon Him that He might in infinite love be one with His people to redeem them. I believe in it because it reveals a religion adapted to all classes and races, and it is intellectual suicide knowing it not to believe it.

What it means to me is as intimate and difficult a question to answer as to be required to give reasons for love of father and mother, wife and children. But this reasonable faith gives me a different relation to family and friends; greater tenderness to these and deeper interest in all men. It takes away the fear of death and creates a bond with those gone before. It shows me God as a Father who perfectly understands, who can give control of appetites and affections, and rouse one to fight with self instead of being self-contented.

And if faith so reveals God to me I go without question, wherever He may lead me. I can put His assertions and commands above every seeming probability in life, dismissing cherished convictions and looking upon the wisdom and ratiocinations of men as folly if opposed to Him. I place no limits to faith when once vested in God, the sum of all wisdom and knowledge, and can trust Him though I should have to stand alone before the world in declaring Him to be true, a something, indeed about which I have not a shadow of doubt. I have been intimately associated with eminent scientific workers; have heard them discuss the profoundest questions; have myself engaged in scientific work, and so know the value of such opinions. I was once profoundly disturbed in the traditional faith in which I have been brought up—that of a Protestant Episcopalian—by inroads which were made upon the book of Genesis by the higher critics. I could not then gainsay them, not knowing Hebrew nor archaeology well, and to me, as to many, to pull out one great prop was to make the whole foundation uncertain.

So I floundered on for some years trying, as some of my higher critical friends are trying today, to continue to use the Bible as the Word of God and at

the same time holding it of composite authorship, a curious and disastrous piece of mental gymnastics—a bridge over the chasm separating an older Bible-loving generation from a newer Bible-emancipated race. I saw in the book a great light and glow of heat, yet shivered out in the cold.

One day it occurred to me to see what the book had to say about itself. As a short, but perhaps not the best method, I took a concordance and looked out "Word," when I found that the Bible claimed from one end to the other to be the authoritative Word of God to man. I then tried the natural plan of taking it as my text-book of religion, as I would use a text-book in any science, testing it by submitting to its conditions. I found that Christ Himself invites men (John 7:17) to do this.

I now believe the Bible to be the inspired Word of God, inspired in a sense utterly different from that of any merely human book.

I believe Jesus Christ to be the Son of God, without human father, conceived by the Holy Ghost, born of the Virgin Mary. That all men without exception are by nature sinners, alienated from God, and when thus utterly lost in sin the Son of God, Himself came down to earth, and by shedding His blood upon the cross paid the infinite penalty of the guilt of the whole world.

I believe that he who thus receives Jesus Christ as his Saviour is born again spiritually as definitely as in his first birth. and, so born spiritually, has new privileges, appetites and affections; that he is one body with Christ the Head and will live with Him forever. I believe no man can save himself by good works, or what is commonly known as a "moral life," such works being but the necessary fruits and evidence of the faith within.

Satan I believe to be the cause of man's fall and sin, and his rebellion against God as rightful governor. Satan is the Prince of all the kingdoms of this world, yet will in the end be cast into the pit.

Baltimore, Md.

Fear is Lack of Faith

Mark 4:40

Our Lord Himself was ever calm in the midst of his greatest trials. How we dishonor Him when we fail to trust Him! How He loves to have us, like a confiding child, nestle in His arms, where trouble does not trouble and where peace prevails!

Elihu Burritt tells a story of a man driving cattle through a long dark wooden tunnel. Some knots in the planks had dropped out, through which the sun made bars of light. The cattle shied at these rays; then leaped over them and made a terrible hurdle race of it, coming out at the other end covered with foam and blood. How much wiser are we, often crossing bridges that never appear! Do we not shy at heaven's light, fearing we could not endure its splendors? Should we not trust while passing through dark providences and be glad for the little light flashing through, instead of being like animals and children, full of fear? The fearful and the unbelieving will finally be cast away from the divine presence, for fear is a kind of unbelief which brings on the very evil which we fear.—*E. W. Caswell,D.D.*

C. F. & L. is a great periodical: its price is not even remotely related to its value.—*J. S. Croscrumbie.*

I find a greater abundance and variety of intensely interesting, and useful reading matter in C. F. AND L. than in any and all other magazines put together.—*C.*

Thoughts on Pentecost

REVEREND J. J. HUNTER

BY referring to Leviticus, 23 ch. we find that the Day of Pentecost was the fiftieth day after the Passover Sabbath, and was set apart as an especially holy day. In fact the language used in reference to that day is so like the language designating the Sabbath as to lead one to wonder if Pentecost for the Children of Israel was not, in fact, an extra Sabbath each year, thus completing the 365 days; and I know some scholars so think. So, to bring this similarity in language before the reader, I will quote direct.

> Six days shall work be done; but the seventh day is a Sabbath of rest, an Holy Convocation; ye shall do no work thereon (Lev.23:3). And ye shall proclaim on the self same day, that it may be an Holy Convocation unto you; ye shall do no servile work therein (verse 21).

And as both were to be a "Statute forever", Pentecost might have been indeed an additional Sabbath each year to the Jews, as that day was an especially Holy one among the Children of Israel. And that is probably why at the time of this first Pentecost after the resurrection of Jesus, many Jews who had come to Jerusalem to worship at the time of the Feast of The Passover, had also remained for the Pentecostal feast.

The Upper Room

By reading Acts 1:4, 5, 8, we find why the 120 were assembled in that "Upper Room on that Pentecostal morning."

> And (Jesus) being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the "Promise of the Father," which, saith He, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Spirit not many days hence. But ye shall receive power after that the Holy Spirit is come upon you, and ye shall be witnesses unto me.

Also reading Luke 24:29 we find this,

> And behold I send the Promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high.

So it was in obedience to those two commands with the accompanying promises that they had tarried those days since the ascension of Jesus, as it is said, "In prayer and supplication". And it is here worthy of note that both the mother and brothers of Jesus were among them.

What Came to Pass ?

"When the Day of Pentecost was fully come, they were all with one accord in one place". Any minor differences that might have lingered with them had been by that "Prayer and supplication" fused into one supreme desire,—the gift of the Holy Spirit,—the Promise of the Father, (John 14:26 and 15:26).

The first thing we notice here is the word, "Suddenly." Jesus had said "not many days hence", but had not said how many; and that indefiniteness as to time necessitated faith on their part, and it still does the same on ours, for "without faith it is impossible to please God", or to receive any promised blessing from Him. And I can not but wonder, as that was an especially Holy day among them, if that had not helped to arouse their faith to the point of expectation, and thus precipitate the answer. So it was Suddenly.

"A sound from heaven". That sound attracted their attention, for it was "As a rushing mighty wind", and "*it* filled all the house where they were sitting". Some have claimed that the house was filled with the Holy Spirit; but the rules of language forbid such interpretation, for the little pronoun "*it*" must have for its antecedent something which has been already mentioned, and the "Sound from heaven" is the only thing yet referred to, as the Holy Spirit is not mentioned till later. And this coincides with what Jesus said to Nicodemus, "Thou hearest the sound thereof." But the sound was not the wind in the one case nor the Holy Spirit in the other.

Next comes the appearance of "Cloven tongues like as of fire". And this also had been prophesied by John the Baptist (Matt. 3:11), and doubtless had reference both to the double cleansing now about to be consummated, and double speech which was given to some of those present on that day.

But the one great experience to that waiting throng, is still to follow, for the record is, "And they were all filled with the Holy Spirit". And that filling was not only of their spiritual, but of their physical personalities also; for Paul said afterward, "Your bodies are the temple of the Holy Spirit". So it was a filling even, "Unto all the fullness of God," in which fullness our spirits may be fully merged into a oneness with the Spirit of God, so that Christ becomes "All and in all".

Again, we read, "And began to speak with other tongues as the Spirit gave them utterance". We note here two things, (1). Only those spoke with other tongues to whom the Spirit gave utterance in some other tongue. And this accords with the teaching of Paul in 1 Cor. 12:11, "All these (gifts) worketh that one and the selfsame Spirit dividing to every man severally *as He will*". A recognition of that fact would save some from the unscriptural vagaries on the subject of the Gift of tongues.

(2) That the message each Apostle gave, was the one which the Spirit gave to that particular Apostle, set forth in the words, "As the Spirit gave them utterance". Also there are two other things worthy of our attention here: none but the twelve Apostles preached that day. For it is said of Peter that he "lifted up his voice with the eleven"; and there is no mention of any but the eleven other Apostles, besides Peter, speaking tongues that day, nor of these eleven giving any message except thinking about preaching. But they had been filled with the Holy Spirit and spoke from that Divine inward urge.

We need to remember that on that occasion the Gospel of Jesus Christ was for the first time preached, and that by comparatively, "Unlearned and ignorant men," except as they were taught by that inward controlling Spirit to say what God wanted said at that particular time. And I believe they were as fully controlled by the Holy Spirit as were the "Holy men of God" who gave us the Bible in other ages. If preachers, in these days, were as much concerned about speaking "In the demonstration of the Spirit and with power," as they are to speak, say grammatically, it would be of great help in reaching and saving the lost.

The Crowd

Beside those who lived in and about Jerusalem, were "Jews, devout men out of every nation". Read the list of places from whence they came and see the hand of God exhibited in furnishing those to whom the Gospel was to be first preached. Those Jews were doubtless the lineal descendants of Jews who long years before had moved to other nations to engage in trade, but who had kept their own religious faith intact and handed it down to their children; an example which Christians would do well to follow today. But while these men had remained loyal to the "Faith of their Fathers", even as Daniel, yet they had learned to speak only in the language of their adopted nation and could therefore not understand the language then used in and about Jerusalem. But their devotion to the Jewish faith is proven by the fact that they were now in Jerusalem for the purpose of observing two great Jewish feasts, the Passover, and Pentecost.

Jesus told the Apostles to "Tarry until", yet He did not tell them how they were to know when that promised infilling was to be consummated. And the reason is that the Holy Spirit is His own witness to His presence in the heart. Just as the Apostle Paul says, "The Spirit Himself beareth witness with our Spirits" (Rom. 8:16). Nor had Jesus given

them any particular instructions as to how they were to go about carrying out the "Great Commission" to make Disciples of all nations, and for the same reason, they needed none. For Jesus knew that when they were once filled with the Holy Spirit, the third person in the Trinity, they would be guided by Him as to what to do.

The Effects

"When this was noised abroad". When what was noised abroad? Here we must fill in some things not definitely mentioned. But it is evident that the Apostles immediately after having been filled with the Holy Spirit were driven by that Spirit, not out into the wilderness to be tempted of the Devil as Jesus was, but out into the streets of Jerusalem to be tested as to their loyalty to His command, to "Go Preach". So, when it became noised abroad that the men who had been followers of the hated and crucified Nazarene were now publicly preaching His resurrection on the streets of the City, a crowd would be quickly on hand to see and hear.

"Confounded, Amazed, Marveled." These are the words used to express the feelings of those who heard. And why? Because, though all those who were preaching were Galileans, yet all that nationally mixed multitude heard in their "own tongue wherein they were born". No wonder some of the native Jews thought they were drunk.

Let us try to visualize the scene. On the one hand there were eleven of the Disciples of the despised and crucified Nazarene (I say eleven because Peter was preaching to the native Jews in the language familiar to them) preaching in a tongue strange to those foreign Jews. On the other hand there were in Jerusalem a mixed crowd of devout Jews from all the surrounding nations who spoke and understood their own native tongue, but none other, and yet all of them were hearing in their own native tongue wherein they were born. So each language group would quickly gravitate to where his own language was being spoken by some unlearned and ignorant Galilean.

The Messages

Those thus assembled were hearing about "The wonderful works of God". Remember those Disciples of Christ had been with Him almost three years hearing His words and seeing the miracles He did. Also remember that Jesus had said of the Holy Spirit, "He shall take of mine and shew it unto you". So, now having been "filled with the Holy Spirit" they were also under His guidance, and from these two sources were telling those foreign Jews "What they had seen and heard". For those to whom they were speaking could have known but little of Jesus of Nazareth; and, what they might have gathered would be prejudicial, rather than favorable to Him. But now they were hearing from, "eye witnesses of His majesty" the things concerning Him; the miracles He had wrought; the wonderful teaching He gave, "not as the Scribes"; how He, after having been crucified, had risen from the dead and appeared unto them —had spoken with them.

Also, as both those who preached and those who heard were somewhat familiar with the Prophecies concerning the Messiah, they could show on the one hand, and, check up on the other, the fulfillment of those Prophecies. Also those preachers could tell of His promise of the gift of the Holy Spirit, and how that very morning that promise had been fulfilled unto them. And the fact of their speaking in a tongue altogether unknown to them naturally, would be sufficient proof of their truthfulness.

Now add to all this what Jesus had said would come to pass after that the Holy Spirit had come upon them, namely, "He will convict the world of sin and of righteousness and of judgment," and we can see how these strangers from all the nations would be convinced that this Christ who was being preached unto them was indeed the Messiah of

prophecy, even their own long looked-for Saviour.

Peter spoke to the "Men of Judea and all ye who dwell in Jerusalem." But there was a vast difference between the audience to which Peter spoke and the one to which each of the other Apostles preached. These latter were in no way responsible for the crucifixion of Jesus as it was now for the first time they were hearing of Him and His wonderful works; while those to whom Peter was preaching were not only conversant with all the facts of His marvelous life, but also many of them had doubtless been among those who had cried out, "Away with Him! Crucify Him!" and some of them were among the rulers who had "Suborned false witnesses" that they might put Him to death.

But as they were also acquainted with the Prophesies, Peter could refer to that of the Prophet Joel in explanation of what was transpiring before their very eyes and thus show that this was the "promise of the Father" now being fulfilled, rather than the maudlin jabber of drunken men. That these men, now under the immediate guidance of the Holy Spirit, were preaching to these stranger Jews Jesus Christ as their own promised Messiah, thus giving them the Gospel message to carry home to their friends that they might also hear and believe. And that also shows the why of the gift of tongues to those men at that time.

But Peter did not stop there; he went on preaching to those "Men of Judea and inhabitants of Jerusalem" of their guilt in putting to death their own promised Messiah who had shown "by many infallible proofs among them" His Divine power, so that they were "without excuse." And with such power of the Holy Spirit did he speak that many who heard him were "pricked in their hearts" even as Jesus had said they would be until they cried out in agony, "Men and brethren what shall we do"?

But let us not here overlook the fact that this same inquiry, or one to the same effect, was made also by those foreign Jews of the other Apostles. For while they had not been guilty of the death of Jesus, yet they were sinners in other ways, and were so convicted of the Spirit, even as heathen today who though they have never heard of Jesus Christ until some missionary tells them of Him, yet feel conviction for sin, and are led to repentence often by hearing the Gospel for the first time.

This discussion is continued in our next issue.

The Dog in Meeting

Because it was Summer, the Meeting House doors were open; and in the midst of a period of silence, an Airedale walked quietly in. It takes more than a stray dog to disturb a Quaker meeting; but many minds caught the point, as the animal went from pew to pew, looking and sniffling, clearly in search of his master and mistress, who were not present.

Many of the worshippers knew the dog, and the owners doubtless heard often of the incident, as a rebuke to their non-attendance. They probably answered that they are such steady meeting-goers that even their dog knew enough to look for them there.

There are many persons whose habits of worship are so established that everybody expects them in church at church time, even their dogs. They are the pillars of the church, the ones upon whom ministers and officers depend. Out of that habit of church-going grow the other habits—and blessings—that characterize Christians.—*Wm. T. Ellis.*

There is no periodical coming to my library table that affords me as much satisfaction, pleasure, and help, in reading as Christian Faith and Life.—*A. Y.*

CHRISTIAN FAITH AND LIFE is fine! it is both scholarly and spiritual.—*Roy Talmage Brumbaugh, D.D.*

For Your Scrap Book

American Mother for 1939

MRS. Elias Compton of Wooster, Ohio, was selected by The American Mothers' National Committee of The Golden Rule Foundation, which annually sponsors The American Mother as "representative of the best there is in womanhood, the voice of inarticulate millions of mothers throughout the nation." She was invested with her title on Mothers Day, Sunday, May 14.

Mrs. Compton is the widow of Dr. Elias Compton, an "elder statesman" of Ohio education. He taught philosophy at the College of Wooster for forty-one years, serving as active president and carrying on additional college service during much of that period. He died at 81. All the children, three sons and one daughter, are internationally known. *Who's Who* devotes most of a page of space to the achievements of the sons: Karl Taylor Compton is president of the Massachusetts Institute of Technology. Wilson Martindale Compton is a lawyer and is general manager of the National Lumber Manufacturers Association. Arthur Holly Compton is professor of physics at the University of Chicago; he was awarded the Nobel Prize for Physics in 1927. Mary Compton is the wife of Dr. C. Herbert Rice, principal of Christian College, Allahabad, India, and is herself a prominent Presbyterian missionary.

The American Mother for 1939 possesses a Doctorate of Laws bestowed upon her by the Western College for Women "for outstanding achievement as wife and mother of Comptons."

The four children have a total of thirty-one college and university degrees and memberships in thirty-nine outstanding societies, besides numerous other activities which are important.

"For many years the Compton home has been the Mecca for those in trouble, friends, administrators and college officials, and the advice given was always right and fair," said a letter of The American Mothers' Committee from a special committee of the Wooster Rotary Club. "Mrs. Compton was for many years an officer of the Board of Managers of Homes for Children of Presbyterian Foreign Missionaries.

Among organizations and individuals participating in Mrs. Compton's nomination for The American Mother of 1939 were the Wooster Board of Trade, Federation of Women's Clubs, Hon. James Seccombe, Congressman from the 16th District of Ohio, the Rotary Club, the Kiwanis Club, the Lions Club, Business Men's Association and the Thursday Literary Club.

Hated, but Saved

ROY TALMAGE BRUMBAUGH, D.D.

Luke 5:27-29

HOW they hated Matthew! The tax collector was a Jew oppressing and cheating his own countrymen in the name of Rome. Matthew was busy. It is common place to state that God does not call lazy men. Christ said to him, "Follow Me." It is written in verse eleven that Simon and the sons of Zebedee "let go all" and followed Christ. In verse twenty-eight we read that Matthew "left behind all" and began to follow Him. We need to let go and then to put it behind us lest we be tempted to take it up again. God does not call every man to leave his business, but He does call every man to let go all, leave it behind, and follow.

Levi (or Matthew) made a celebration. Why not? We celebrate our birthdays. It would be better to celebrate our

second birth. It is greater to be born again than to be born. Regeneration is a greater cause for rejoicing than ordinary birth. See grace standing in the midst of a great company of sinners. Grace abounds. None is so bad that God may not lift him.

Jesus' Oneness With the Father

John 1:18

Christ was God manifest before He became man. In all Jewish history He was revealing the Father. Through all eternity, Christ will continue to be the Revealer to all the intelligences of the universe. He is God in nature, God in holy manhood, God in Providence, God in Kingship, in Saviourship, God over all and blessed for evermore.

He that has Christ's Spirit hath the Father's love. "He that hath the Son hath the Father, and he that hateth me hateth my Father also." Would you behold the holiness of God? It is reflected on the face of Jesus Christ. Would you know the Father's love? Contemplate the agonies of Calvary. All the divine attributes are radiant in the person, power and glory of the only begotten Son of God.—*E. W. Caswell, D.D.*

Wall Street Speaks

What America needs more than railway extension, western irrigation, a low tariff, a bigger cotton crop and a larger wheat crop, is a revival of religion, the kind that father and mother used to have, the religion that counted it good business to take time for family worship each morning, right in the middle of wheat harvest; a religion that prompted them to quit work a half hour earlier on Wednesdays so that the whole family could get ready to go to prayer meeting.—*Wall Street Journal.*

Your magazine is a veritable arsenal to any preacher who wants facts for the present-day warfare against false teaching.—*Rev. R. L. K.*

Friends Eternal

Philippians 4:1

A Syracuse banker on hearing Billy Sunday tell of the welcome he expected to receive in heaven from those he had led to Christ, exclaimed to his partner, "There are none in heaven to welcome me, because I led them to Christ, but if God gives me another year there will be, for I am going to work for him." The name of Andrew is immortalized by his bringing Peter, his brother; for he brought one who is called the Rock, like the Rock of Ages. Think of Paul's meeting with Stephen at the gates of bliss! He was to be Stephen's crown of rejoicing; the martyr and the apostle were clasped in the undying arms of holy affection, while Paul's crown was full of stars from the multitude he had led to the Saviour.—*E. W. Caswell,D.D.*

Startling Judgment

Once an infidel got up on one of the heights of the Catskill Mountains, and in the presence of some atheistic companions defied the God of Heaven to show Himself in battle. He swung his sword to and fro, and challenged the Almighty to meet him in single combat. The Almighty paid no attention to him, of course, but He just commissioned a little gnat, so small that it could scarcely be seen by a microscope, to lodge in his windpipe and choke him to death."—*Dr. Pierson.*

Back to the Bible

Sir Charles Marston, who is excavating ruins in Bible lands says, "It has become necessary to scrap most, if not all, of what people have learned or read about the Old Testament in colleges and seminaries, in text books, commentaries, and encyclopedias, and to go back to the original books of Genesis, Exodus, Leviticus, Numbers, Deuteronomy, and Joshua."

I like to study the guide book to the country where I am going.—*Morse.*

The Difference

"God does not expect you to live His life without first giving you His nature." These were the words that startled a godless and mocking young soldier in Egypt. "Why," he cried, "that explains it: again and again I have been told to be good: again and again I have tried; but I can't. But all is different if God does not expect me to live His life without first giving me His nature." Then he knelt and received his rebirth. "Ye must be born again."

Security

THERESA DU BOSE

Striving, seeking, straining,
Toward goals we ne'er achieve;
Trying, failing, gaining,
Life's patterns do we weave.

But love of Christ
From every burden frees us;
There is no sweet security
Save in Jesus.

I envy not the Twelve;
Near to me is He.
The life He once lived here on earth
He lives again in me,
Ascended now to God
My witness there to be,
His witness here am I because
His Spirit dwells in me.

—*Maltbie Babcock*

I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as has that one solitary life—the life of Christ.—*Phillips Brooks.*

I have known ninety-five great men of the world in my time, and of these eighty-seven were all followers of the Bible.—*Gladstone.*

It is the race that counts and alcohol is an enemy of its advance.—*Dr. K. Herman Bouman, University of Amsterdam, Holland.*

He who hath possession and giveth his brother opportunity, builds for eternity. He who hath power and plenitude, and giveth his brother help, has given all men more than the one can take. He has built for eternity.—*The Seven Purposes.*

That Book shall be our life, our light, our security, our joy, our pillar of cloud by day, our pillar of fire by night, and our guide throughout all our life.—*Lord Shaftesbury.*

Our gracious King, we present you with this Book, the most valuable thing that this world affords. Here is Wisdom; this is the Royal Law; these are the lively Oracles of God.—*Coronation Service.*

Mark Twain once said that he was not disturbed by what he did not understand in the Bible. What worried him, he said, were the things he did understand.

It's good to have money and the things that money can buy, but it's good, too, to check up once in a while and make sure you haven't lost the things that money can't buy.—*George H. Lorimer.*

It is impossible to mentally or socially enslave a Bible-reading people. The principles of the Bible are the groundwork of human freedom."—*Horace Greeley.*

The Bible is a world power, and we release the power only as we read and ponder and incarnate the great truths that are set forth in its pages.—*Dr. C. E. Jefferson.*

It is more popular for the churches to send petitions to Congress to correct social ills than to the Throne of God for power to save souls.—*Liberty.*

Yes, it is a homely old Book—the sun is old, so is the bread that nourishes us. —*Heine.*

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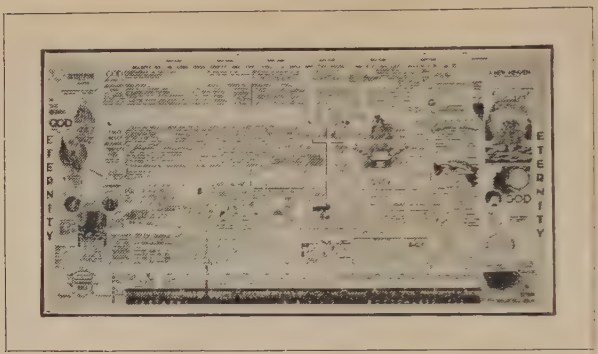

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